The Slaveholder's Soliloguy.

Hark! hark! what is that sound I hear,

They say I hold ill-gotten wealth, And call another's mine;

oon would die away; ler and more fierce it comes,

For the Christian Reflect

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# Christian Reflector.

For the Christian Reflector.

### Relation of the Christian's Property to the Cause of Christ.

[The following essay was read at the late Mass Missionary Meeting at Milford, N. H., by Rev. J. G. Richardson.]

In noticing the relation of the Christian' property to the cause of Christ, two points as far as it becomes him to acquire property are to be determined. The tenure by which should be to expend it for the good of a lost Christians hold property, and the purpose for world. 'The object of a Christian's increasing in goods is just to give away. Go search th 1. The Christian's property absolutely be-duties enjoined upon all in the use of riches.

longs to the Lord; the God of heaven holds A few passages remind us of our obligation it by a title which no other claimant can to our ho It is his because he is the author of direct us to bestow our wealth upon others every thing that is adapted to promote the 'Give, and it shall be given you.' happiness and convenience of his creatures. of such things as ye have.' .. 'Charge them God has never resigned his right over those that are rich in the world, that they things he has deposited in the hands of men,- in good works, ready to distribute, willing to a right to call for the use of wealth at any communicate." he he pleases. By his own testimony the silver and the gold are his, the beasts of the forest and the cattle upon a thousand hills. life. It is right for him to grow rich, no When Christ the Creator, our Master, wishes matter how rich, when his wealth is emfor the property of this world, it is his pre- ployed for the glory of God. But there is rogative to lay his hand upon it wherever it no privilege given the Christian to lay up in be found; and if asked, 'Why do ye so?' store merely for old age or for sickness. it is a sufficient reply to say, 'The Lord hath Laying up money as a possession for a future need of it.' This is a sovereign right of day is not warranted by the word of God. him who made all things, and by whom Should any follower of Christ take a portion of all things consist. Any interference with his money, and treasure it in some safe this prerogative is presumption,-it sa- deposit for old age or a sick day, he tresspirit that bids defiance to God, passes on a law of his Master, or we have and dares thwart the administration of his erred concerning the Scripture. This may government. In no other way can we view appear questionable doctrine, but where in the worldly goods of men, than at the the whole volume of inspiration is there an disposal of him of whom it is said, 'the earth injunction to provide good, for a coming day is the Lord's and the fulness thersof.' Again.

the Christian's property belongs to the
Lord, by virtue of the covenant the Christian

for the morrow. Indulge not in the least has made with his Saviour. Every disciple anxiety, take no care, make no provision for of Christ, joined by a saving union to the an unknown day that may be in the future in fact given himself and all he Let that day take care for the things of itself possesses to his Master. This principle is an all we are to do is to do our duty to-day, element of conversion. In a conviction for sin, furnish our wants and give to others. Can in a readiness to cry for mercy, in a discov- we with the Saviour's language feel any ery of Jesus Christ's excellency, there lies a concern about our worldly circumstances in a pledge to yield every thing to the Lord, day we have not yet seen? Hence we regard wealth, talents, body and soul. When the our property, or any part of it, reserved for young Christian exclaims in his first love, old age or for a day of sickness, in view of 'Lord, what wilt thou have me to do?' we the following words. 'Take no thought for can well see by the nature of his vows he re- your life, what ye shall eat or what ye shall gards all that he calls his as belonging to God. drink, or for your body, what ye shall put on The possessions therefore of the Christian If God so clothe the grass of the field which his by sole right, but the Lord's. The to-day is, and to-morrow is cast into the oven,

but of stewardship. 2. But we see the privilege of holding the land, and verily thou shalt be fed.' By property, and the opportunity and ability of the testimony of God, it would be far wiser, alating it, is granted to the Christian. more in unison with the divine will, to supply There is then a purpose in this. Our Master, the wants of the bodily and morally destitut by giving us the power of obtaining wealth, than to treasure our gains for time that we has an object in view, and this object it be- know not of. The law of the gospel cries out

God does not consign property to our dreds of our brethren against an uncertain alone property has no virtue for which we should desire it. Any affection for it, on this ground, is groveling,—it is idolatry to sake of it, simply that we may possess it, is a such things as ye have.' Were we to go The love of money is the root of all evil. It count by the thousands simply designed for is not the purpose of Christ that gold or some supposed day of necessity. This money silver should have any attraction in our hand, is now kept by the professed children of God or that it should give the least glitter to our for the body, though it is not sure it will eye, to incite us to acquire it for the low, ever be needed; while for the want of these serly gratification of saying it is ours. It gains to give the Bible, the preached gospel, Love of money generated and forever lost. We need houses because it is money, is making the tinsel of to do good with, we need gold and silver, but

this world a God for our souls to worship.

Neither does Christ place riches in our gather into heaps. Should we enter the hand to afford us the means of worldly wardrobes of some of our matrons who propleasure. Riches are misapplied, if spent in fess love to Jesus, mothers or sisters in Israel, the vain indulgences of life. We may though there be exceptions, we should see make us great works, we may build us loaded shelves of finished clothing made houses and plant us vineyards, and we may only for the body. And is the body so pregather us also silver and gold,—then look on cious as to require all of these? Will it take the works that our hands have wrought, and all of these for a winding sheet? Must so on the labor that we have labored to do, much time, labor and anxiety be given to and behold all is vanity and vexation of prepare vestments which it is not certain spirit. Wealth tolook upon are so many piles the body will need, when the souls of men of sorrow. Wealth for pleasure is poverty, are naked, and the opportunities to erange-rags and distress. 'What shall it profit a lize the world call for the entire ability of

man if he gain the whole world?' Never was the church? Would to heaven that some it the purpose of our Lord that we should Doreas possessed these garment deposits. eat, drink, take our ease.'

But since wealth is a powerful instrumenble churches would have the aid they ask, and

tality in changing the physical, intellectual the destitute regions of New Hampshire, dition of the human family, even in the county of Coos, would be itine Jesus Christ has entrusted it to his followers rated by a Paul or a Barnabas. Let those Jesus Christ has entrusted it to his followers that they may carry forward his blessed cause. By appropriating it to relieve the wrought by the wheel, the foom or the needle, repeat in the presence of their Saviour this injunction. 'Lay not up treasures on earth where moth doth corrupt.' Let them write Christ, and thus observe the supreme law of this in capitals on the door of their ward-our being,—glorify our God. For this special robes. He that hath two coats let him im-object we hold in possession the riches of part to him that hath none, and let it be im-

A Religious and Samily Newspaper, this world. The Christian, therefore, in accumulating property, is to do it for the purpose of bringing Jesus and his truth more gloriously before the minds of a dying world.

tian's property holds to the Redeemer's king

himself, and if he have a family, provide fo

and another thing to store up wealth for

their inheritance. For the virtue of the

young, for a true spirit of perseverance with

in them, they need not the thousands of a

parent. A judicious encouragement, and

sufficient means to lead them to a rigid

effort for themselves, is greater kindness to them than sums of money poured out to their

use. By the truth from the mouth of the

Saviour and of holy men, uttered so clearly

in precept upon precept, and line upon line,

it is evidently wrong, heinous in the sight of

God, for Christians to grow rich only for

obligation to those dependant on him, his aim,

sehold, while columns of comma

Furthermore, it is right for the Christian

in the Lord and do good, so shalt thou dwell in

' Give alms

dom, it is the Christian's duty to provide for

Honor the Lord with thy substance and [To be concluded in our next.] To adhere to the relation which the Chris

### For the Christian Reflector Universal Salvation and Endless Pun-

them a garment of eternal righteousness.

# ishment.

Messas. Editors,-In my last, I proceed-

for ultimate death. "Thou hast created all Saviour. Say they, that the result

4, it is written, 'The Lord hath made all show this every quotation they make men, is, to consign the wicked to the day of ture in support of a sentiment,

ure of the Lord shall prosper in his hand." Isa 53: 10. It shall in very deed; and therefore the

'20. Because God's pleasure shall surely

be accomplished. "So shall my word be Universalism, in accordance with the nonthat goeth forth out of my mouth; it shall vicarious system? complish that which I please, and it shall prosper in the thing whereto I sent it." Isa guments' into a nut-shell, and thus make far 55: 11. "I will do all my pleasure." 46: greater progress with the tract of the editor

Certainly; and therefore the wicked will present comm

urely be consigned to the day of evil. '21. Because God hath purposed the salvation of all men. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the ful- Future Suffering the inevitable Reness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Eph 1: 9, 10. It is evident from passage, that God hath purposed to gather together all things in Christ.'

Yes; all things in Christ he will gather in one; or as it is expressed John 11:52, 'he should gather together in one broad.' And the passage before us shows, es things in heanen that this gathering inclu as well as on earth; so that it cannot mean salvation, those in heaven being saved already. And as the subjects of this gather- tained; and that God's holy law, in all its ing on earth are only those in Christ-children of God-the children of the devil are power of the universe. God has done all not included. This passage therefore disproves universal salvation.

22. Because the purpose of God canno fail; it must certainly be accomplished. fered to them; but it is upon condition "The Lord of hosts hath sworn, saying, sure- with which they are able to comply, and ly as I have thought, so shall it come to pass, which, at the same time, maintain un and as I have purposed, so shall it stand." the character of God, and secure man's best Isaiah 14: 24. "For the Lord of hosts interest. If any portion of his creatures rehath purposed, and who shall disannul it? fuse to accept the proffer and to walk in the tenure by which the Christian holds proper- will he not clothe you, O ye of little faith? turn it back?" 37. "I have purposed it; alternative. If the impenitent refuse to make ty in his relation to God is not of ownership, There is no want to them that fear God. Trust I will also do it." 46:11.

Just so: whatever he determines to do at which he has forbidden, the end of that all events, he will assuredly do; and there- course-banishment from God-the direct fore it shall go ill with the wicked; they are fruit of sin-must be their final portion. destined to the day of evil, the day of ven- God's government is one of law, perfect and geance; while those in Christ, even in him, entire; the sceptre of his kingdom is a right

to-day for those riches, heaped up by hun-

creature. A love of wealth for the as time of need property? 'Give alms of view of salvation held by Universalists, who is brought upon its subjects by their own discard the doctrine of the vicarious sacrifice wilful rejection of the means which would passion of the most mischievous tendency. through our churches, the wealth would of Christ? How are those saved who know have secured their happiness. None experinothing of the gospel, and who die impeni- ence that suffering who did not know tent? Surely, not by Christ's precepts, the wages of sin was death. That state is leading them to purity of life. Let Univerjust the legitimate issue of a wrong disposisalists, therefore, inform us how all mankind tion of the heart, exercised in opport can be blessed on their plan. With regard to the promise itself, that all the families of will hardly believe this; but seem to think is his earnest exhortation, to beware of any to immortals, ten thousands are starving for devotion to property. 'Lay not up for your the bread of life, going into eternity unrethe salvation of all the individuals of the earth, even though the word family, in this creatures who cannot resist his will, Many instance, signify only a father, a mother, do not seem conscious that in themselves and their children, which it does not. A arrayed any opposition either to the characfamily may be blessed with religious instruc- ter or the government of God. But that is, tion, which some of them may regard, and in reality, opposition which continues in the others not. All are blessed with food; but habitual neglect of the soul to make God the the glutton renders it a curse to himself. supreme good. It is unbelief in him, as So the gospel is a savor of life unto life to such, and a determination to find happiness

some, and of death unto death to others. ome, and of death unto death to others.

This jumping at conclusions, instead of tion of God, allowing the mind to become reaching them by logical proof; this cutting indifferent to its obligations to secure its best of the Gordian knot, instead of untying it; good in the way God has appointed. The indulgence of sin, which naturally inclines sumed in utter disregard of pre-occupied premises, and even in opposition to them,—is it-self evidence against the doctrine which it is requires, must of necessity induce a state of intended to support, in that it shows that it secret or arowed hostility to God as a being lacks legitimate proof. Were Universalists to whom man is accountable. This is that to admit the vicarious atonement of Christ, and then argue that his death pays the siner's debt, and saves him from deserved punishment, and that thus all are saved, there would be in this an appearance of argument, however unscriptural it might be. But to say that all will be saved, and then to quote passages in support of that position which for the life of them they cannot, on their non-vicarious ground, apply to the subject, is to work with other men's tools, to which they have no right: and to show that they have

not now used might carry the gospel to some tain their cause. I now emphatically call soul stripped through sin, and secure to again on them to show how the promise to Abraham proves universal salvation, on the ous ground. How can all man kind in all ages be blessed in Abraham and his seed, except by the vicarious atoneme of Christ? And to extend the application this query, how can any of the passages quoted by Universalists be applied to the support of their doctrine? how, in short, can all be saved by Christ, except by his vicarious ed as far as the 17th 'argument' in favor of atonement? Say they, 'by his doctrine, Universalism. The next is as follows: which leads to holiness of life? Some do '18. Because God created all men ex- not hear it. Say they, 'that death frees men ressly for his pleasure, and, therefore, not from sin? Then death, not Christ, is the things, and for thy pleasure they are and will do this?' Then is that their Saviour why not create them for ultimate, as well why not create them for ultimate, as well so intermediate death? In Proverbs 16.

In therefore, once more press home the question, How, on their ground, can they make Christ the Saviour of all? Till they can things for himself: yea, even the wicked for Scripture, in support of their doctrine, is ilthe day of evil.' The pleasure of God, legitimate, illogical, irrelevant, and absurd, therefore, in the sense for which he created on their part. To quote a passage of Scripable to show how it can sustain it in accord 19. Because the pleasure of God shall dance with the position of the one who quoted prosper in the hand of Christ. "The pleas- it, is a violation of all logic, all propriety,

and all sense. It shall in very deed; and therefore the vicked will be consigned to the day of evil—and all other arguments on the same side. the day of vengeance of our God;' which It will not therefore be necessary to repeat Isaiah (41: 2) predicted Christ would preach, the question in the case of each one sepaas well as 'the acceptable year of the Lord.' rately, but it may be asked in reference to them all collectively, How do they prove

> In my next, I shall endeavor to compre some twenty or thirty more of the ' 100 Arof the Trumpet, than I have done in the

Your most ob't, ORIGEN BACHELER.

# For the Christian Reflector.

nexed to sin, and utterly disregard its crimisult of Sin. nality. By casting off the restraints of mor-The doctrine that all holy beings will reai obligation, we may, in time, become enspond to the alleluia contained in Revelation amored with sin, so that what was once 19, at the final abandonment of all sinful beviewed as palpably sinful, may gradually lose that character, and be pursued as if it were a ings, has often been represented as expressreal good. Hence comes the maxim of ing vindictive and exulting feelings over misery. But the cause of objection to this docsome,- 'That which suits our inclinations, trine seems to result from disregarding the foundation of their joy. That tion between right and wrong is thus merged arise from any complacency in the misery of immortal beings, but from the desire that the in desire for gratification, so that there is no belonce in the mind, no limit to sinful desire principles of moral righteousness should be, but that of satiety. Now who can fail to see and the knowledge that they will be sus that where the restraints which God has in terposed have little or no power over the mind, a state of apathy to his claims must immutability, shall forever be the governing ensue, that hardens the heart against the sense of obligation to him, and makes sin which he deems consistent, with his charac appear to be no sin at all? If the barriers to ter as a righteous moral governor, for the salvation of men; and eternal life is freely ofthis state of mind which God has raised, be disregarded, and men wilfully violate this law of their being, can God be accused of injustice in enforcing the demands of a violated law against them? The criminal sentenced to punishment at a human tribuna cannot accuse the judge of glorying in his and is stretched out, and who shall paths of holy obedience, they must abide the misery, because he enforces the penalty of a broken law. The principles of violated law God their portion, and choose the ways must and will triumph, even in his condem nation. So will the principles of God's mor al government triumph, even though the fi nally impenitent do suffer the penalty which he has attached to the commission of sin We may be assured of this, that a holy God shall be gathered together in one.

sceptre, and everlasting righteousness shall will never do wrong to any being whom he '23. Because God promised Abraham, his reign. As immortal beings have sown, so servant, that he would bless all mankind, in will they reap; 'he that soweth to the flesh verse demand that sin unrepented should not his seed. "In thee shall all the families of shall of the flesh reap corruption, is just as pass unnoticed, nor fail to receive all which hands, giving us a stewardship over it, that we day, to be appropriated at home or in heather may love property for itself. When taken lands for the redemption of millions thy seed shall all the nations of the earth be of the spirit reap life everlasting.'

But is there any need why one human being should be thus arrayed against his own happiness? Is there some strange fatality and desperately wicked. Here is all the dif- in several ways. In the Catech until renewed by divine grace. Let those, of hell shall not prevail against" his chu -let them now cast away their confidence previously warped and determin be seen and felt to be all, and more than all ing disputes and errors had been, to ity for happiness to the brim. B. G.

in the ministry are but means, not ends. Christian must be more infallible?

Nothing is done to purpose until God is But, admitting the Roman Catholic church glorified in the increased holiness of his to be infallible, and for the time being placing conle, and in the conversion of sinners. tradition above both reason and re-The outposts of christianity must indeed be let us inquire where this attribute resides. defended for the sake of the inner works. This is a question on which the opinions

agents, to deter them from sin. If men dis-believe the threatenings thus cast in the way of impenitency, and force their way onward, over every obstacle that God would interpos to their progress in the highway of sin, they bring upon themselves their own destruction those who perish from under a Christian dis pensation are themselves the authors of their own misery. The indelible impress upon every such mind, traced there by the finger of God, will be, 'Thou hast destroyed thyself.' God does but allow an abused free agency to reach its own end. While some volu choose the paths of righteousness, and find their own experience responding to wha

to obedience. Mere omnipotence is exerted

in creating and upholding the universe, but

not in enforcing the choices of the mind. It

does not militate against this character as a

erlasting punishment upon all who reject him and persist in sin. The judge upon the

bench is a friend to his fellow-men just so

far as he is just and impartial in his awards.

The wicked do not, of course, indulge it

sin for misery's sake; but by pursuing their

own pleasure, and neglecting what God has

declared to be essential to their happiness,-

the harmony of their pursuits with his will,-

they evince their disbelief of the penalty an-

God has promised to those who walk there-in, others voluntarily choose pursuits and prefer objects which God disapproves, and end of the two courses will agree with their E'en now so wise have grown That all the wisdom of the past In this matter, God does not act the par of an arbitrary master, obliging his creatures They say, I must and shall release Those whom I hold so dear; to enforce compliance, or to punish if If not, my condemnation's just God's judgments I must fear pliance be withheld. By no means is it so

Ab, surely has it come to this,
That I'm no longer free?
Must others then dictate my course,
When the reverse I see?
To such dictators I would say, God, as a friend to his creatures, has placed beacons all along the road of human life, warnings of danger, guide-boards of mercy pointing in the direction towards happines Who made thee ruler, king? efore thy mandates I will heed Thou must some title bring. and heaven. But God is a moral governor over moral agents-over free, intelligen minds-to whom he has imparted requisite This bold invasion of my rights capacities to know and to do duty; and he will never, by irresistible force, compel mer

I can no longer bear; All foreign aid I'll spare. First, I will make the chains more sure That bind my slaves to me : I then will teach my Northern foes They never can be free. I know that in God's word 'tie said,

'Let the oppressed go free;' But that referred to Israel's race, It can't apply to me; Still, I confess I do not feel A perfect peace within
Tis a calamity, I know,

In this condition I was born,
Then why thus chide with fate?
Slavery, as such, I know is wrong,
The very name I hate;
But should we set our bondmen free,
God's purpose we should blast,
For he hath said the negro race
Should serve while time shall last. And shall I part with my estate? Or serve in my own field?

Or leave my poor and helpless slave Shall I expose myself to want, To such a fate I'll not submit,

But could I plain my duty see, I gladly would obey his will,-I fear his holy word;
But then there are the wise and good
Involved in this same course,—

They surely would have seen the sin, And traced it to its source. Then why should I alone refor d break oppression's chain? ald be called 'fanatic,' 'wild,' And find my labor vai I may as well in quiet rest,
And banish all my fears,
And wait till God's own time shall co
Which may be many years.

I may then in my grave be laid, The glory shall be theirs. Slavery I wish did not exist, Thus to distract my brain; I'd part with all its gain.

## For the Christian Reflector

### Popish Doctrines .- No. 4. INPALLIBILITY OF THE ROMISH CHURCH,

The Holy Catholic Church cannot err in that shuts the heart against His claims who matters of faith. So says the Catechism, and would only make his creatures happy? so say the great body of the Pope's followers,
'There is; but that fatality is found only in the will of a heart deceitful above all things, blest communicant. This dogma is proved ficulty. It lies in a heart not subject to the law of God, which neither indeed can be, cause Christ has promised, that "the gates then, who would cavil at the idea that holy that the Holy Ghost shall teach her all truth beings, at the great winding up of time, when and he himself will abide with her for ever God shall adjudge his friends to everlasting It must be evident to any one familiar with life, and his enemies to shame and everlast-ing contempt, shall, from the fullness of whatever on the point in question; and if their confidence in his justice, say, 'Amen, they satisfy any mind as to the trut of the true and righteous art thou in all thy ways,' doctrine of infallibility, it must be a mind in other good. Let them yield themselves to sometimes said that reason teaches the infalthe service of God, become one with him in libility of the church. " Making it so was the spirit, and they shall find the yoke of Christ only way to end disputes; and therefore, Go easy, the way to Zion a pleasant way, and being wise and good, must have made it so. God, no longer viewed as an enemy delight.

Archbishop Secker replies to this as follows: ing to hedge up the way of enjoyment, shall 'But surely a more effectual way of preven that the soul can need, to fill its every capac- made every single man infallible; and yet God hath not done this. It might therefore be more modest for them to let him show his wisdom and goodness in what way he pleases. PREACHING .- "That is the best fisher- The Jewish church, we know, was not infalman, not who has the nicest tackle, but lible; for they denied their Saviour, and it who catches the most fish."-Education, was by following tradition that they came to learning, eloquence, every accomplishment do it. How, then, does it appear that the

vicarious ground, apply to the subject, is to who yield themselves to its influence.

work with other men's tools, to which they have no right; and to show that they have no right; and to show that they have no none of their own: in other words, it is to shell suffer for the wrong, is the principle of fixed on the end, prays, writes and lives of the members generally. Some tell unthat

a righteous moral government over moral for it, will, if called of God, meet with a it is vested in the Pope; and in most Roman

Catholic countries it would be heresy to deny aim this prerogative. The Italian clergy, concur in this opinion with abject submiss and it has also been patronized by theolo-gians, Popes and Councils, in all ages. But this point being this point being granted, the question arises, is he infallible in matters of faith only, or is he absolutely so in matters of fact ? There are those who hold to each of these views, and there are others who reject them both. While the fawning and flattering Jesuit has had the effrontery to assert that the pontiff, 'seeing with the eye of the church, and enlightened with divine illumination, is unerring as the Son, of God, who imparts the infallibility which he possesses,' the more conscientions Jansenist, on the other hand, has rejected this dogma, as an implous blasp

It appears to us that an appeal to well known and incontestable facts is sufficient to show the absurdity of those who invest the Pope with infallibility. Was John XIII infallible? He was openly charged, at the Council of Constance, with the blackest crimes, under seventy articles, and thereupon was deposed. Was Alexander VI, surnamed 'the Nero of the pontiffs,' infallible? During his reign, and that of his diabolical son, there was not a spot on earth over which Satan could have rejoiced with such delight as the chair of St. Peter. Was Julius II, 'the mad warrior,' infallible? Two hundred thousand persons are said to have perished in the wars of this furious and blood-thirsty pope, who himself found a drunkard's grave. Was Leo X, the antagonist of Luther, infallible? He was a known epicure and an infidel. Was Paul III infallible? He it was that publicly licensed brothels in Rome, and 60,000 infa mous beings poured their immense revenues of iniquity into his treasury. But enough,humanity sickens at the picture, and reason shudders at the thought that these men, burning with almost infernal passions, were inspired by the pure and spotless Saviour with mitted to his woran attribute never yet co thiest and most devout follower.

But some, who claim to be genuine Ro

manists, deny that the infallibility of the church is invested in its visible head, the Pope, and maintain that it belongs to her eral Councils. This is the system of the French school; and it has been defended by several Councils, and by many distinguished writers. But facts will demolish this theory as readily as the other. Indeed, we may nost question whether there ever was, strictly speaking, a regular General Council. There have been endless disputes as to what constitutes a Council; and some Romish writers have reckoned eighteen, while others make at most but seven or eight. And then, after the genuineness of a Council is ascertained, who shall youch for the genuineness of its decrees and canons? for a multitude of forged and spurious ones have been palmed upon the world; or, who shall interpret the meaning of those which are proved to be enuine? for endless disputes have arisen as to what is inculcated in some of these univerfacts, still more to the point, which we will proceed to notice. The General Councils have contradicted each other, in a multitude of instances; as, for instance, while the Lateran Council gave its sanction to the assertion of Pope Leo, that he was able to 'supply the defects both of right and fact, from his certain knowledge,' that of Basil admitted in the plainest manner the Pope's fallibility and actual heresy. The General Councils have almost always been attended with discord; so that Gregory Nazianzen, now a Romish se declared that he never saw a synod which had bility, many of these assemblies were inferior to an ordinary cock-fight or bull-baiting; such, for instance, as the Byzantine, which Saint Nazianzen described as 'a cabal of wretches fit for the house of correction.' The gathering of some of them has been the occasion of unbounded licentiousness; that of Constance having been attended by 1500 fallible Councils' have issued decrees, claiming the right of deposing civil authorities at neir pleasure, and of cursing and destroying beretics; all of which power must be granted even by citizens of the United States, if they

Other advocates of the doctrine of infallibility have maintained that it is vested in a union of the Council and the Pope; and a few have claimed it as the property of the church universal; but our limits will not admit of any special reference to either of these theories. Nor is it necessary; for we think it already evident that this arrogant pretension of popery is a chimera that never had an existence, either in her Popes, Councils, clergy, or members, 'I see plainly,' said Chillingworth, 'and with mine own eyes, that there are Popes against Popes, Councils against Councils, some fathers against others, the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age, the church of one age against the church of another age.' We can look upon this pretension, therefore, only as the masterpiece of the mother of abominations, silencing, as it does, every objection to her course, and investing all her acts, however diabolical, with an air of sanctity. It is the same of popish ingenuity and deception, designed to rear an impenetrable defence around the horrid iniquities of the past, as To prevent the growth of evils too is often Romanists themselves greatly differ; for we well as to provide another for the wickedness the only apparent good result of a faith- often find one writer arrayed in antipodal of the future. Brethren, let us not be igno-

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### CHRISTIAN REFLECTOR.

March Killiam

BOSTON, THURSDAY, FEBRUARY 13. THRMS—\$2 per year; \$2,50 if not yaid within 3 mont

TO THE REV. FRANCIS WAYLAND, JR., D. D. ARTTER IV. MY DEAR BROTHER, -Up to this point I have

subject before us as a pure que

tion of moral and political science, and attempted to show that, like other social organizations slavery is not necessarily a crime; and that even the power of the Roman master, though perfectly despotic, was not in itself a sin. To establish this was the more important, because good men are justly shocked, when they understand slavery o be a heinous crime, and find people attemption sanction of th Bible. 'Perish the thought!' they exclaim, and I ordially join with them. To charge this impiety n Christians at the South, however, is to do n great injustice. Such an accusation takes ed the very thing we deny. We believe that all just moral institutes are only an expan-sion of those golden maxima, 'Whatsoever ye rould that men should do unto you, do ye also so We believe these precepts apply to nasters and servants, just as to masters and ap-rentices, or parents and children, or kings and believe that they reach every tic injustice. But we do not ve that they make the relation itself sinful. prequire, as they must do if it be a crime, its prompt dissolution. Such disruption might, and a some cases would, subvert society itself, and he real charity neither to the masters nor the slaves. It will not do, then; for you to conduct the cause as if we had been proved guilty, and were put on our defence. This is the ground always taken at the North, and because Southern Chris-tians reply with the Bible in their hands, they are understood. Politically, and ethically, I have ved that despotism itself is not necessarily a In appealing to the word of God, we are not but you must, to make out your case, and prove u 'Sin is a transgression of the law,' and bound to show the law we transgress. All will acknowledge this to be the fair Box pagr and accused. Whereas I submit to you, that your Bible argument entirely over-looks our forensic rights, and is an examination question whether the Bible justifies ela-Suppose the Bible does not justify it; , unless condemned by the Bible, slavery may ain among things indifferent, and be classed with that large number of actions whose moral of each case. Nor am I surprised that those who ing, since the assertion that slavery is itself and always a sin, jars harshly with what of the Scriptures; and, therefore, it is felt, in the indispensable; otherwise, not only must the charge fail, but the prosecutors themselves incur

The assertion just mentioned as to the inherent dern abolitionists. But after studying the subrendered servant in our Bibles really signify ion to the Scriptures. Hence, after trying in vain the whole apparatus of exegetical torture, they have-with, I believe, much una--set all philology and history at defiance those words. When Paul says, 'We are all we be Jews or baptized into one body, whether we be Jews or Gentiles, whether we be bond or free,' the terms 'Jew' and 'Gentile' mean something; but 'bond' and 'free' imply no distinction at all! And to get rid of the Old Testament, various interpreta-tions have been contrived, of which the latest is quite curious. While moving earth and heaven deny to the white man even liberty of speech, A very pious Presbyterian paster has lately been arraigned by them, not for holding slaves, but for clared (if the newspapers did no injustice to the day except among the heathen; that the patriarch ce, and the persons bought with his money were subjects, whom he purchased to imtheir condition. So that after all, the obtion is entirely to the name, and will at once be withdrawn if the Southern masters only call redly, if we ourselves had purchased the

might plead that their condition has been imof a candid heart, when, speaking of such esone should have the hardihood to deny so ord. I should almost as soon deny the delivery of the ten commandments to se are good men, nor is their perfect sincerity to be questioned. The truth is, that when an opinion has been expressed, and for its support, no one can say to what lengths he for its support, no one can say to what rengths ne may be carried by the blinding influence; and our opinions are not infrequently defended with an obstince, exactly proportioned to the precipi-tation with which they were scoped. How it seems to others I know not, but to my mind one of the most lamentable effects of modern ultraism it is producing between Christians, and that volume to which all Christians s to bow in reverence. God has revealed profess to bow in reverence. God has revealed his whole will. The Scriptures are 'able to make us wise unto salvation,' and these Scripo that plain men may understand them. If we struction; and most righteously, for what guilt half so aggravated and heaven-daring? Nevertheless it is becoming quite community, for the authorized expounder zed expounders of eternal th to treat that truth as a thing which pliantly adjust itself to any extravagance their enthusiasm may take up. I every day more and and I know that there is no form of human suffer ates too slowly for our reformers. With n, as that brilliant ornament of American lite-ire, Dr. Channing, remarked, whatever be the need, it is exaggerated as if no other evil and no guilt could be compared with that aristed, and no guilt could be compared with that of countersancing it. Every disease they undertake is to their flory seal and disordered imagination a violent one, and demands a violent remedy. The gospal, however, works always as a corrective, and its precepts forbid violence; those pre tive, and its precepts forbid violence; those pre ng to the testimony of Dr. Char

hardy arrived at years of discretion, the imor headly arrived at years of discretion, the ignorant, the excitable, and the imputious, this assertion is reclied with a credibility only surpassed by the badihead with a tredibility only surpassed by the badihead with which it was advanced. By truth, and-make thy paths plain before our feet, it is aphappy faremperance, how much has not the temperance of the reformers, the unbridled vehemence of the reformers, but yound fairly, but permitting as great as in as can be consisty the unbridled vehemence of the reformers, the world of God as would be truth distortions of the world of God as would be truth distortions of the world of God as world. but such distortions of the word of God as would repeat it, the cause may in advance be promised all use of wine, even at the Lord's supper, a nounced wrong which requires such an illustra rime; and the consequence has been unavoida- tion. be ;—the enemies of that great cause have been furnished with formidable weapons against it.

The true interests of the slave have been retarded in the same way, and by the same reactions.

The religion of Christ allows us to take such a license from such precepts as these, the And so it will be in every cause, whenever ex-cessive zeal runs counter to the manifest instruc-tions of the holy oracles.

place to show that your reasoning here proceeds
Discarding and rebusing the violent misconstruction to which I have alluded, you still deny
that clavery can be vindicated out of the Bible. I always read with sorrow. Not but that in a dishave already remarked on the utter irregularity of requiring me to take up this issue, when you ought from the Bible to make out your charge that slavery is a crime. But I pass this, and, waiving my clear logical rights, undertake to greater miracle than the raising of Lazarus. But prove the negative, and to show that the Bible does, most explicitly, both by precept and example, bear me out in my assertion (the only assertion I ever made) that slavery is not necessative. issection I ever made) that slavery is not necessarily, and always, and smidst all circumstances, a
sin. This is the position to be established, and
the entire reasoning (reasoning, which, if the
premises be true, really seems to me to commend
itself at once to every man's consistence) is this,
What God has sanctioned in the Old Testa
Ment, and permutted in the New, carnot be
set in judgment upon his wisdom, and justice, and
conduces.

In this proposition I assume that both Testaments constitute one entire canon, and that they farnish a complete rule of faith and practice.

'All Scripture is given by inspiration of God, and is profitable for doctrine, for erproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' If, then, a work be good, we are thoroughly instructed in the Bible as to it; and have there reproof and correction, at once convincing us of any work which is evil. So complete and plain, too, are the sacred institutes, that God makes it the duty of each man, "though of It is the language of a friend, who feels that the grant of the constitute of the control of God makes it the duty of each man, "though of Fig. 1 is the language of a friend, who feels that complete and plain, too, are the sacred institutes, 'Shall I hide from Abraham that thing which I that God makes it the duty of each man, 'though Paul or an angel preach,' to compare his dectrine with the record, and to say, 'let him be accursed if he preach any other gospel.' Now there was a time when Roman Catholics alone refused to receive the Bible as the perfect rule of faith; when Protestants read it on their knees with Bunyan; all who believe are called 'the children of faith,' [6] Abraham'. This bear of the children of faith. and, as soon as its revealments were discovered, ful Abraham.' This Abraham, you admit, held exclaimed, with Whitefield, in the letter before slaves. Who is surprised that Whitefield, with quoted, 'we can have no doubt;' and trembled at quoted, 'we can have no doubt;' and trembled at that declaration, 'If any man shall add unto the these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.' Such a time, however, is fast getting to be no more. In Germany, even men like Neander, while they admit the futility of pleading apostolic authority for some time-honored, hereditary sanctities, yet adhere to them, on the ground (to use the ingenious phraseology of the present Bishop of Norwich, in his plan for so the ground (to use the ingenious phraseology of the present Bishop of Norwich, in his plan for so expressly mentions it, and confirms the patriarch subscribing the articles of the Church of England, in it; speaking of those 'bought with his money, as to permit every body to take the oath) that the sa to permit every loody to take the oath) that the sort permit every loody to take the oath) that the sort permit every loody to take the oath) that the sort permit every loody to take the oath) that is an are requiring him to circumcise them. Why, Scriptures have 'an expansion and requiring him to circumcise them. Why, Striptures have 'an requiring him to circumcise them. Why, Striptures have 'an requiring him to circumcise them. Why, Striptures have 'an requiring him to circumcise them. Why, Striptures have 'an requiring him to circumcise them. Why, Striptures have 'an responsion of the same and requiring him to circumcise them. Why, Striptures have 'an responsion of the same and requiring him to circumcise them. Why, Striptures have 'an responsion of expansion of the same and requiring him to circumcise them. Why, Striptures have 'an responsion of expansion of the same and requiring him to circumcise them. Why, Striptures have 'an requiring him to circumcise them. Why, Striptures have 'an requiring him to circumcise them. Why, Striptures have 'an requiring him to circumcise them. Why, Striptures have 'an requiring him to circumcise them. Why, Striptures have 'an requiring him to circumcise them. Why, Striptures have 'an requiring him to circumcise them. Why, Striptures have 'an requiring him to circumcise them. Why, Striptures have 'an requiring him to circumcise them. Why, Striptures have 'an requiring him to circumcise them. Why, Striptures have 'an requiring him to circumcise them. Why, Striptures have 'an requiring him to circumcise them. Why, Striptures have first the same and requiring him to circumcise them. The same and requiring him to circumcise him the same and requiring him to circumcise him the same and requiring him to circumcise him the same and requiring him to contends and agrain excitating. What is this expansion? 'expansion with a vengeance!' and contends only for a 'prudent and accommodating elasticity!' And it is so in this country with holders of slaves, and God took them into special regard to interpreting the word of God. The Bible must have (not the German 'expansion'— unto Moses, his acts unto the children of Israel;' O no !-that is too bad, and 'with a vengeance' and he instituted regulations for their government.

O no!—that is too bad, and 'with a veugeance',
—but) a 'prudent and accommodating elasticity,'
no has outgrown the childish ignorance and simplicity of the apostles. The truth, as the primitive church had it, was only inchoate. It was the germinal principle, which, in subsequent ages, and under the genial influence of reformers, should expand and ripen. Already do we find it the hot by thing. But if the pricet buy any soul with protte of all sholition hazargues, and prospectus. motto of all abolition harangues, and prospectuses, and papers, that the times of this ignorance, his house, they shall eat of it. (Lev. 22: 10, 11.) (all previous times) 'God winked at; but now commandeth' (by them of course) 'all men everywhere to repent.' And I shall be forgiven for expressing my undissembled apprehensions lest pressing my undissembled apprehensions lest shalt have, shall be of the heathen that are round about you; of them shalt ye buy bondmen and seem to countenance this dangerous tendency of bondmaids. Moreover of the children of the fanaticism. You say—'Suppose, then, that slavery were permitted in the New Testament, and shall ye buy, and of their families that are with at the same time these truths at variance with it are inculcated, it would be evident that the permission must yield to the principle. Now, I regarded as property, and were called 'money,' 'possession.' (Lev. 25.) They were makes the Bible contradict itself, but opens the door to a flood of error. The 'permission' is shall be surely punished. Not withstanding, if he are the statement of the contradict itself, but opens the call doer to a flood of error. The 'permission' is shall be surely punished. Notwithstanding, if he contemporaneous, infallible exposition of the document of the contemporaneous, infallible exposition of the document of th ple' is to be known only by deduction and argu-ment, in which men will differ. And what would 'Thou shalt not make merchandize of her, beple' is to be known only by deduction and argube the inevitable consequence, if your system cause thou hast hundled her. (Deut. 21: 14.) prevailed? Why, every innovator would contend that he had just discovered the true principle.' daughter to be a maid-servant, she shall not go C'est moi, would be the cry; and enthusiasts, out as the men-servants do. If she please C'est moi, would be the cry; and enthusiasts, thaning and furious—hierophants, chafing and transpant, would rave, recite and madden round the land, all armed with their 'principles,' to which the clear permission of God must yield; and each imitating one of the early fathers, who, whenever hard pressed by an antagonist, was accustomed to cut the debate short by declaring that God had lately wonchesfed him a fresh revelation. Nor is your theory defended by referring to polygamy in the Old Testament. We shall presently see if were to be treated, not as slaves, but as hired serthe Old Testament. We shall presently see if were to be treated, not as slaves, but as hired a that case does not make conclusively against you.

It applies not, however, here, since your rule of interpretation is for the whole Bible. That I may not do you injustice, I will quote your illustration.

You may give your child, if he were approachervant and as a sojourner shall he be with thee, ing to years of discretion, permission to do an and shall serve thee unto the year of jubiles: act, while you teach him principles which forbid it, for the sake of teaching him to be governed by principles rather than by any direct enactment.—

Now, in all kindness, would this be parental fidel
father shall he return. (Lev. 25:29.) If during Now, in all kindness, would this be parental idelity? and is it not a shrewd presumption against the Hebrew's time of service he married a slave, a cause that it requires such an illustration? A father sees around him children who depend wholly on his instructions for the knowledge of what is right. He sees them growing up in the commission of a sin; living in this sin; and the commission of a sin; living in this sin; and the seventh he shall go out free for nothing. If dying in this sin. Yet he not only does not restrain them? (which was the guilt of Eli), but (anlike Eh) he does not even remonstrate—nay, breathes not a world of direct disapprobation, but (as if God does not require children to obey their parenta) estisfies himself with 'teaching them principles which forbid 'the sin;—thus leaving them to practice the sin constantly under his own eye, and with express permission. 'In such a case you would expect him to obey the principle, and not avail himself of the permission.' Not L. I should expect the children to reason these.

I should expect the children to reason these.

Whatever our father's general principles and reasonings mean, they do not mean that this condying in this sin. Yet he not only does not he came in by himse

New Testament would be the greatest curse that ever was inflicted on our race.' This is not the dy remarked on the utter irregularity of pute with an infidel the purity of the Bible is an

olf, he shall go out by h reasonings mean, they do not mean that this con- tion. Let me add, also, that the decalogue twice duct is wrong, otherwise he would tell us so - recognizes slavery, and forbids one Isra duct, is wrong, otherwise he would tell us so - recognizes slavery, and forhids one Israelite to and if I continued in this faithlessness until death, cover the man-servant or maid-servant of another. I should expect my family to be confirmed in the sin by my wanton delinquency. And, now, to sumption be for a moment tenable, that slavery is supposed to the suppose with the thought of the story of the stor

this that slavery is not among frimes in the esti-

mation of mankind, and according to the immu-table and eternal principles of morality.

In struggling with such difficulties as these, I expected from you all that man could do, and I have not been disappointed. The spec have not been disappointed. The apostles, how-ever, declared they could do nothing against the truth,' and with the portions of the record alread before us, I do conceive that either proper reord already erence for the Bible, or your proposition, must be the time and space which we are accustomed to a sandoned. Nor do I perceive that your explanations bring your doctrine at all more within the one of them all, in our view, has the importance range of probability. I believe your reasonings

lestroy the Canaahites; their slaves were to be years to come as they have lived for a year past only of these Cansanites thus devoted to destruc- They will arise and shake the tion; and the authority to hold slaves was a part of this grant; but it is not true that what God

the grant was made; nor was any one ever so the American churches so extensively during the as to affirm that because Jenovah authorized last ten or fifteen years, is now creat silly as to affirm that because Jenovah authorized last ten or fifteen years, is now creating, to a very the Jews to hold the Canaanites as slaves, therefore we might enslave the Canaanites. But it is affirmed that the meral character of actions is immutable; that six is always 'the abominable in the downward road to death. This prejudice immutable; that is saways the abominable in the downward road to death. This prejudice thing which God hases; that if slavery be essentially and necessarily a sin in itself, it was a sin see that some of the mistakes growing out of it are among the Hebreva; and that it is implety to say that God, at any sine or in any place, gave his serve that the judicious and experienced editor of express sanction to sin. If the character and will Zion's Advocate suggests that the correspon of God, and what he approves and permits and of the Religious Herald, who is depicting the condemns, are sot illustrated by his dealings with individuals and nations, then, almost the whole of both Testaments is useless now. The ten commandments were delivered to the Hebrews; the vivals. But this distinction, alas! is not kept in addresses of Christ were to his audiences; and differences of Christ were to his audiences; and the instructions of the epistles were to particular churches. This is the answer. Besides, there is inaccuracy, in your premises. You say, 'this instances of defection, which have curred, comgrant was made to one people only, the Hebrews. It had respect to one people, and to one people only, the Canaanites.' Not so. 'Stran-now bear the burdens, and give stability and gers sojourning among the Hebrews, might strength to the churches of this country the held in bondage as well as the heathen around; and Hebrews might, in your own brought into the light and liberty of the gospel around; and Hebrews might, in your own brought into the light and liberty of the gospel under the influences, of some one of these very they might, by their consent, become slaves for life. Be it remembered, too, that, long before this, the patriarchs held slaves, and not under any grant. 'Abimelech took sheep and oxen and men-servants and maid-servants and gave them unto Abraham.' (Gen. 20:14.) Pharaoh, too, endertood to mean all religion that is attended at the control of the gospel under the influences, of some one of these very revivals. All this is overlooked, while all tongues are out against 'periodical religion,' (and indeed the religion whose principles do not constantly and permanently govern a man deserves to be cried against, for it is vain,) but the term is unriched him with 'sheep and oxen and he asses some seasons with earnest strivings for the Spirit and men-servants and maid-servants.' Permit and unusual zeal to bring sinners to Christ; this me also to say that M. Henry not only does not is denounced as periodical religion—pestilential agree with you as to the right of ensisving being to the churches and ruinous to the souls of men. a part of the right to destroy the Canasnites, but thinks that slaves were not to be bought from the seven nations doomed to destruction. 'They awake and active—when the revival spirit has might purchase bondmen of the heathen nations round about them, or of those strangers that warned against periodical declension; then let round about them, or of those strangers that sojourned among them (except of the seven nations to be destroyed,) and might claim a dominion over sin can grieve the Spirit away from his constant them, and entail them on their families, as an inheritance, for the year of jubilee should give no discharge to them.' I pass this, however. My

(2) God did expressly sanction slavery among doctrine, so rich with the fruits of experience, and

ifferent from the laws of the Southern States respecting slavery. 'Every one must perceive profit by it. enableness of pleading the Jewish laws as authority for an institution so entirely dissimilar, and so forgetful of the limitations by

ed by the Savier in Matt 19-3 9 .-(1.) Slavery is declared by you to be polygamy nor divorce is in this class of actions. Each is only what is termed 'malum prohibitum.' ree is in this class of actions ned at first by God between the sexes.

Testament. Jesus and his apostles saw these ned by the Jews not to be allowed the right day ever be overcast? "the winter was or of divorce, that, when Jesus restricted it to cases gone. The 'sun of righteousness' attoo still in mid heaven, and how could there ever be any more night? Such, as many who read these granted by Moses, is not spared for a moment. While slavery is not only not forbidden, but as we shall see, in the next letter, permitted still both by precept and example. Can any ingenuity evade, or any power of argument rebut, or any wars greatly enlarged. The 'mouths of gainay-gandid mind deay the consequence which follows are were stopped." The interesting fruits of these greatly enlarged.

sistibly from this fact in the history of Christ and his a

nd his apostles? Very affectionately, my dear broth Yours in the Lord, R. Peters.

A VOICE TO THE CHURCHES.

There are many subjects of interest pres

his moment on our attention, and demi which belongs to the question-What is the spir may be summed up thus:

Plea first.—'God did not see fit to reveal his will on this subject, nor indeed on many others, to the ancient Hebrews. He made known to them just as much of his moral law as he chose.

He has seen fit to all interesting the summer of the last year is still increasing—that the prospects of evangelical religion in America have not been so dubious He has seen fit to enlighten our race progressively, for twenty years as now—and that all the prevailand he withhold from them his will as to slavery,' ing tendencies are to lukewarmness, selfishness
Answer.—It is true God has unfolded gradually and skepticism? We cannot believe it. We Ansier.—It is true God has unfolded gradually his plans and purposes; but there is a great difference between this, and his making a revelation expressly authorizing anything. He did not withhold from the Jews his will concerning slavery, but both by precept and example sanctioned it. The Jews had the ten commandments, which are an abridgement of the whole moral law; and even in this, slavery is recognized; God may and does conceal much; but he cannot deny himself; he cannot 'look upon sin with the least allowance,' much less expressly sanction it.

Plea second.—The permission granted to the Jews was peculiar. God had authorized them to destroy the Canaahites; their slaves were to be vears to come as they have lived for

And yet we know that many circumstances are all men and at all times.

Answer.—It has never been pretended that any men can claim under a grant but those to whom

But we wrote the caption to this article, not to answer as above, may be thus given in the yllogistic form which your letter invites:

(1.) Whatever the holy God has expressly sanctioned among any people cannot be in itself a heinous sin.

But we wrote the caption to this article, not to follow it with extended remarks or own, but to introduce a communication from one of the most venerable and worthy ministers of New Hogland, which we find in the columns of the heinous sin. (3.) Therefore slavery cannot be in itself a attentively read and pondered by all who have made their vows to the Saviour. Let no one turn einous sin.

Plea third.—The Mosaic regulations were very away from the article because of its length; you will tead it with interest, even should you fail

In this day of religious declension, when man voices of alarm ought to be lifted up in every which the practice was originally guarded.'

Answer.—This whole plea is founded on that confusion of slavery with the Southern slave-laws of exhortation,' from one who has been a pastor which I have so often mentioned, and which is so more than thirty-five years—who distinctly reglaring. A very good argument it would be with our Legislatures to amend our laws, and I all the land, which preceded the opening of the wish you would urge it there. On the present present century—who has watched the rise and Plea fourth.—If God sanctioned slavery among again to pour down righteousness, and who in the Jews, he also commanded them to 'destroy the Canaanites;' and he commanded Saul to destroy the Amalekites. Were these commands to all men and at all times?

An unswerable proof of this is, that whenever a church is form the logical times and at all times? er.-Nobody is capable of drawing such vivals. In no other age, or country, I believe, Answer.—Nobody is capable of drawing such vivias. In no other age, or country, I well-see an absurd inference. But these commands do prove that it is not always and amidst all circumstances a sin to take human life. And just so the sanction of slavery proves that it is not always

Puritans on this side of the Atlantic have ensanction of slavery proves that it is not always and amidst all circumstances a sin to hold slaves.

Plea fifth.—But God did in the Old Testament

Plea fifth.—But God did in the Old Testament

Whitheld

Testament and Bellamy and the Tenants and Bellamy and the Tenants and permit and regulate sin. He did permit and reg-ulate polygamy and divorce, which are sinful, and Davies and Bellamy and the Tenants and their fellow laborers of like precious faith, they did not prevail near so long, and the field was in itself and essentially a sin, a violation of the eternal and unchangeable principles of right and wrong, or what is called \* malum in se.' Neither from less than three millions, to nearly therety.

since 1820, and even longer, that we had come to They do not conflict with the immutable princi-ples of right and wrong, but only with the rela-tions designed at first by God between the sexes. tions designed at first by God between the sexes.

God might, then, without any impeachment of his ripen, without much considering, I am afraid, who it is 'that giveth the increase.' I believe the character, permit them; and such subsequent percharacter, permit them; and such subsequent permission would overrule the original prohibition, which cannot be done in case of an act which is 'malum in se.'

(2) But, in truth, the whole force of this plea recoils fatally against the proposition asserted by you in this argument, since polygamy and divorce were condemned and abolished by the New Testament. Jesus and his apostles saw these and slavery existing together, and permitted by city, and almost every town, where the Gospel the Mosaic law. It will be at once conceded. What bath God wrought! was the Mosaic law. It will be at oace conceded that, if your affirmation be correct, there was no comparison between the heinousness of the practices. Polygamy and divorce are at once and forever condemned and forbidden; but not a evening song in a thousand joyful families. Many syllable breathed against slavery. I confess this fingle time of the matter himse with its converse. single view of the matter brings with it a conviction, which to me is overwhelming, that slavery is not, in itself, a sin. So great a hardship was it

colleges and Theological Seminaries. Young erly, Wickford, and so men of seal and promise were found every where, panting for the ministry, and for the missionary service. The contributions of the churches for increased many fold; and in 'the signs of the times,' there did seem to be almost a promise, that the light should 'shine more and more unto the

water indifferent to the rapid advancement of the water indifferent to the rapid advancement of the Redeemer's kingdom in America. Every packet be of the Son of man, in our churches. And when the writer visited England and Scotland, ten years ago, there was no aubject, about which the evangelical ministers and pious laymen whom he met gelical ministers an character and fruits of our revivals. All the narratives which reached them were read, as he had reason to know, with the greatest eagerness: nor judging from a free correspondence and other or judging from a free correspo their eyes westward, to exclaim, 'O people highly favored of the Lord,' and to ask, 'When shall we, in these isles, be permitted to see and reap such plentiful spiritual harvests?' cate, cannot be regarded as the sincer thy friends of the reform; they want

anger, and gone away backward. What a melancholy and alarming change has come over evangelical churches, of all denominations, within the three or four years. God has been gradually withdrawing his Spirit. Revivals have been becoming less frequent, till the report has almost utterly died away upon our ears. Instead clark in the chief as the only sure rock of der been occoming less frequent, till the report has almost utterly died away upon our ears. Instead of counting them by hundreds in a year, we are now reduced to tens or even lower. Diligent as are the monthly and weekly religious journals, in now reduced to tens or even lower. Diligent as are the monthly and weekly religious journals, in collecting intelligence from every quarter, how the monthly and the second not immolate them in our zeal. They should be treated as men, erring men; every perseasive effort which used to be so common, of the presence and mirrhy nower of God, in the churches of this land. which used to be so common, of the presence and mighty power of God, in the churches of this land. As month after month, and even year after year rolls on, it would sometimes seem as if God had 'shut up his bowels of compassion'—as if 'his mercies were clear gone forever'—as if 'he day with vigor and success, we need house; heart-l would be favorable no more. From the top of Carmel, overlooking all the country, scarcely a little cloud to be seen, at the seventh, or even the seventy and seventh time of visiting it. The beavens are shut up, as they were in the days of Elijah; instead of 'pouring down righteousness,' they are 'as brass over our head, and the earth is those disappointed in their professions, have

the reviving influence of which the vineyard of ers. When they advocate the princip of their 'great forsaking,' and how mournfully do they lament it. O 'how do the ways of Zion mourn!' How many and how grievous are 'our backslidings.' How vast the valley of bones and

is impossible to deny it. But are and virtue. there not many professors among us, are there not some pastors, who try to persuade themselves. true, they say, that there is not so much of the wind and the fire, but there is more of the still small voice. If there is less excitement, there may be more deep and unobtrusive picty. If the growth of the churches is not so rapid, it is more healthy. If converts do not come in he follows: that the case is not so very bad, after all. 'It is hundreds, gradual additions are made under the that while they throw in here and there a para that while they throw in here and there a para-ingraph, lamenting the suspension of revivals, they in general speak of the churches, as in a quiet and prosperous state; and though hardly any of them seem to be quite satisfied with themselves,

help it; and just so it seems to be, in a time of sionary excur time, religion is at a mi which it had gradually and insensibly declined, every pious heart is smitten with deep contrition, and all are astonished to find how far they have wandered from God; and wondered h could possibly have been so insensible of it. We may predict with certainty, that if God eser does again revive his work extensively throughout our land, there will be such confessions of degeneracy, of cold formality, worldliness and unfaithfuln as it would now seem extremely uncharitable in God shall awake them; and much less, when we all come to stand together in the judgment.

It is a day of mournful declension, the Lord is not in the midst of us, as in days that are past those days of precious recollection, when multi-tudes were 'asking the way to Zion with their to be saved?' One may travel hundreds of miles, the pastors partake largely of the same sp rolls on, and multitudes are living 'without God and dying without hope,' in the midst of all their religious privileges, because the Holy Spirit is once more 'come down and water all the parched places' of our Zion.

compensation for my labor. 1 am hor places' of our Zion.

us revivals were seen ripening in our ciety have been made by the churches in Westrly, Wickford, and some other plearn from bro. Seaver, the Agent.

### Nem Campshire Denartment

TRUE-HEARTED MEN FOR REFORMERS.

We wish to call the attention of the friends of Nor were Christians on the other side of the We are inclined to the belief that the former have not received that rebuke they deserve. Then

mor judging from a tree correspondence and other sources of information since his return, has that interest very much abated, even to this day. Thousands, I believe, are still ready, as they turn their eyes westward, to exclaim, 'O people highly more concern for these, than real interest in the advancement of the cause they profess to advo-

But alas, for our present religious condition and prospects. 'O our present religious condition and prospects. 'O our leanness our leanness!'

'We have provoked the Holy One of Israel to anger, and gone away backward.' What a melanger, and gone away backward.' What a melanger be a blot on the escutcheons of our nation's lead him to Christ as the only sure rock of defence. And as odious as ru frankly, and civilly; and if compelled to resert to legal authority, it should be done with the most

they are 'as brass over the control of the Lord do not pen the windows of heaven, will this our goodly heritage 'become like the heath in the desert.'

The control of the the Lord once rejoiced, and then considers their present languishing state, can say that I do? How difficult is it for the Observer, and other religious papers, with all their industry, to point their reader, once in a month, to 'a field which the Lord hath blessed.' How often do they speak of their terms of their reader, once in a month, to 'a field which the Lord hath blessed.' How often do they speak of their terms of their reader, once in a month, to 'a field which the Lord hath blessed.' How often do they speak of their terms of the moral efforts of the principles of free-dom, or the morality of temperance, the inquiry dome, or the morality of temperance, the inquiry dome, or the morality of temperance, the inquiry of temperance, the inquiry of temperance, the inquiry of the morality of temperance, the inquiry of temperance the inquiry of temperance, the inquiry of temperance the inquiry of temperance the carried as dead weights, impeding the progress of

backslidings.' How vast the valley of bones and how very dry! Will not every 'Son of man' upon the walls of Jerusalem, will not every true Christian cry, 'My bowels, my bowels, I am pained at my very heart.' 'O Lord revive thy work, in the midst of the years in the midst of the years make known, in wrath remember mercy.'

Is the shading of this picture too dark? All will admit, that the special influence of the Spirit will admit, that the special influence of the the spirit of the Bible, which is incompatible with the spirit of the Bible, Is the shading of this picture too dark? All will admit, that the special influence of the Spirit is suspended, if not finally withdrawn; that what are familiarly called revivals, have nearly ceased, will never promote the great cause of religion will never promote the great cause of religion

## CORRESPONDENCE.

letters from two brethren in the ministry-one from our old, tried, and highly esteemed friend, ordinary means of grace, for which we ought to be thankful—perhaps satisfied, at least for the lication. The other from Rev. David Adams, of be thankful—perhaps satisfied, at least for the prosent.' I have noticed of late, in the reports of Presbyteries and Associations and Conferences, derstand, a successful minister of the gospel. He ne that Elder Drake, wit

how few seem to be aware of the real extent of their backelidings.

We all know how loth we are to believe, that a revival has begun to decline, as long as we can acrostic upon my name, during one of my mis-help it; and just so it seems to be, in a time of general declension, like the present. At such a of intellectual worth and poetic talent, as well as

Go on, my brother,—tis the cause of God; Error must fall, for you are Aaron's rod; On Christ depend,—sure he hath sent you forth; Run to the West, and preach from South to North;

Ere-long the gospel, like the solar ray,
Victorious o'er the world shall spread the day;
And Juggeraut, and Gaudama, and the caste
No longer reing; the Rubicon is passed:
Sing, O ye heavens! truth has prevailed at last! Yours truly,

GEORGE EVANS. Manchester, N. H., Feb. 1845.

EXTRACTS FROM BRO. TAYLOR'S LETTER. 'I thank you for the donation of ten dollars, to any one, to make the basis of a very carnest appeal.

I have no fears of being thought to have been uncharitable, or to have sounded too loud a note of It is a fine building, and an ornament to the alarm, over the slumbering thousands of the pro-fessed disciples of Christ, whenever the Spirit of land, \$1500. I have not done much to the inside; having experienced a partial failure in my wheat crop this year, I am left in debt about \$250. I am now waiting to contrive some method to pay this, and finish the inside of the building; for I feel very anxious to open a school in it tudes were 'asking the way to Zion with their face thitherward.' The enquiry has almost ceased to be heard, 'Men and brethren, what must we do to be awad?' One may travel hundreds of miles. termined to have the Seminary under the influin almost any direction, without meeting with a sence of our denomination; and rather than comsolitary revival. The churches are asleep, and
mit it expressly, or implicitly, by cashing aid of others who might like to control it, I have che to get along with it within myself, as much as possible. The Baptists here are poor—but just beginning to live.

'I have labored hard since I came out here—

partio add the

withdrawn, and there is so little pleading for his have raised 4300 bushels of wheat, but have had return. O when will the churches take the alarm. to sell it for from 44 to 50 cents per bushel; When will 'the arm of the Lord be again re-which after paying expenses, has loft but a bare compensation for my labor. I am hoping to dis-

pose of some stock, and finish my Seminary for use by next summer.

The state of religion is rather low, but our church has gradually increased, principally by emigration, to about 50 members. We have a comfortable meeting house, and a good choir of singers. The Baptist interest, considering the few revivals, has increased in Michigan autonishing the few revivals, has increased principally by emigration, to about 50 members. We have a comfortable meeting house, and a good choir of superstance, and the few revivals, has increased principally by emigration, to about 50 members. We have a comfortable meeting house, and a good choir of superstance, and a good choir of super

# CHRISTIAN REFLECTOR.

"I feel that I am growing old, and wearing out very fast; but I want to live to see my favorite object aecomplished, in the successful operation of a first-rate Female Seminary in Western Michigan; and then, I think I shall feel more willing to Jeave the world. Female education is important; of the teacher. So small a hook will certainly be read: and if it be, by the class for whom it is detion for their children, and this 'forms the common mind;' hence the safety of our civil institutions.

Now I would ask, do you not know of some man of property and enterprise, who has a family of daughters whom he would like to educate, with a view to their becoming the future teachers in such an institution as this can be made to be, who would come to this place, and aid me in the effort?

Affectionately yours in the Saviour,

W. TAYLOR. Many of our brothren in this State well remem-er the sacrifice and self-denial of Bro. Taylor, in promoting the cause among us, and perhaps a recital of his present efforts and necessites will call forth a wish among some, to contribute something for his relief; any sum left at the office of the Reflector, in Concord, will be forwarded.

A Convention of the friends of common schools Belknap county, was held at Meredith Bridge, on the 18th ult., at which a common school As on the 18th bit., at which a common school As-sociation was organized for the county. Prof. E.t. B. Sautrin, of New Hampton, was chosen President, Dr. J. B. Abbot, Secretary; and an Ex-President, Dr. J. B. Abbot, Secretary; and an Executive Committee of nine persons. The Association is to meet once in three months; the next meeting is to be at Meredith Bridge, on the anond Wednesday in May. Several topics connected with common school education were discussed before the Common and in the angeling. Berf. ore the Convention; and in the evening, Prof. before the Convention; and in the evening, Prof.

Smith delivered an address, which is highly spoken of by those who heard it. By the way, is it not time for some of the other counties to take similar action on this important subject?

# RAILROAD MEETING AT PLYMOUTH.

MESSAS. EDITORS,—The construction of a railroad to connect Boston, Concord and Montreal, is a subject of so much general interest, that a brief account of the late meeting at Plymouth may be acceptable to most of your readors. This meeting was large, composed of the bone and muscle of the community—the large ing. The first act was committed in June, 1837, flowing. Hon. Josiah Quincy was chosen President, Charles Lane and S. L. French, Esqs., Section 19 by the ladies insulted, though in one instance a part of the testimony is corrected to the community. dent, Charles Lane and S. L. French, Esqs., Sec. only by the ladies insulted, though in one inletaries. Much statistical information was given
stance a part of the testimony is corroberated by
the husband, and the last two acts were confessed
by the accused. All the witnesses were commu-Montreal. Thrilling addresses were delivered by nicants in the Episcopal church; persons of pure gentlemen from Canada, Vermont, and this State. Montreal. Thrilling addresses were genvered by gentlemen from Canada, Vermont, and this State. The corporation of 'the Boston, Concord, and Montreal railroad,' was organized the same day. How, Josiah Quincy, of Rumney, was chosen the most desperate effort to invalidate the testimony, especially of the two married ladies, one of whom was under examination five hours, and the other nearly six. In the cross examination of Mrs. Beare two hundred and five

ANNEXATION.—The propensity for annexation appears to be prevailing. We notice this week, that the "Olive Leaf," formerly published at Portsmouth, has been merged into the "White Mountain Torrent," published at Concord, N. H. Wilson, the published, has enlarged the Torrent, which will be conducted by its present able edit.

have been sent over by Foreign Catholic Association sm in this com try. This ore than all the American Protestant butions for Home Missions.

A letter in the Vermont Chronicle, from nen in Louisville, Ky., says:-

previously stated, so we say again, we wish our brethren would continue to send their papers to Concord, N. H., and in return, we will forward a duplicate copy of the Reflector to such as shall express a desire to that effect.

As we have have have necessary with the language of Bishop Hopkins, the proposed of his offences, when he thus denies (by pleading not guilty) that he ever committed them.'

# Editor's Cable.

THE SERMONS OF THE RIGHT REV. JEREMY TAYLOR, D. D. Complete in one volume. Philadelphia: H. Hooker. 1845.

Philadelphia: H. Hooker. 1845.

The writings of Bishop Taylor have been known, admired, and loves for more than one hundred and fifty years. Their style is not bard and obscure, as is the style of some of his contemporaries, but, though antiquated, it is exceedingly agreeable, lucid, winning and impressive. And then, the rich fund of evangelical truth—the noble thoughts and the heavenly spirit, with most they are fraught, sender them peculiarly response they are fraught, sender them peculiarly response to the fund of the fund of the fund of God's word. We think this volume, of 565 pages octavo, would be a most valuable acquisition to the standard of the fund of the fund of the fund of the fundamental of the

read; and if it be, by the class for whom it is designed, it cannot fail to do an immense amount of good. By all means, Sabbath school teachers,

# AMERICAN LADY'S WREATH AND LITERARY GATHERER.

This is a handsome monthly, which as often as we see it (once or twice a year) we find to have changed its publishers, and in some part its name. Still it always comes with a new and emiling face, and 'Edited by Rev. Charles W. Denison,' who is the most versatile genius we know; being able to follow Dr. Mason's advice—'Never fear having too many irons in the fire—the more the better, tongs, poker, and all. Vol. 5, No. 2 of the Lady's Wreath is published by Shinner & Blanchard, No. 39 Merchant's Row; and adorned with elegant engravings,

Trial of Bishop Onde onk-Melancholy accident-Sa storm and fire—Revival in Bloc
—Baptisms in the last month.

The general charge against Bishop Onderdonk recently tried and fewal guilty, was, timmership and impurity.\* One specification declared he was under the influence of, and improperly ex ly and unchastely 'put his hands on the persons of several ladies, the details of which manifest a high degree of deprayity and the boldness of an old offender. No trial was had on one of these one outproof, the lady refusing to testify; on specifications, the lady refusing to testify; on another the testimony was defective. He was found guilty on the other five. In two instances

al railroad law of the State was adopted, and a large number of associatea admitted. A board of managers was also elected, who will take efficient measures to prosecute the work. Mr. Crocker, of Mass., will commence a survey of the route in this State immediately; and books will be opened for subscriptions to the stock, which offers a rare chance for capitalists.

x. dand the other nearly six. In the cross examination of Mrs. Beare two hundred and five questions were put; but that lady, nerved with a consciousness that she was discharging a duty she owed to purity and religion, passed through it unharmed by the subtility of the lawyers. With such an array of unimpeached witnesses, though attempted to be discredited by the willing testimony of a few of the Bishop's friends,

Wilson, the publisher, has enlarged the Torrent, which will be conducted by its present able editors, and truly deserving a more extensive patronage.

It is an excellent emperance paper, and truly deserving a more extensive patronage.

It is an excellent emperance paper, and truly deserving a more extensive patronage.

It is an excellent enough was too direct and credible to give the least room for such a defence. 2. The statute of limitation was pleaded; too long a time had clapsed, three years being the time allowed by law in which to try most crimes. To this it is on Tuesday of last week, and continued with unusual violence until Thursday. The snow was so matter, and that the case is analogous to a breach family which may be tried in ten years. 2. Each drifted on the railroad, as to prevent the cars making their usual trips between Concord and Eboston; and we did not receive the Reflector, due on Wednesday morning, until Friday; which will 1 Tim. 5: 19, 'against an elder receive not an account for its not being sent out from Concord road, as to prevent the cars of trust, which may be tried in ten years. 3. Eac ion, but before two or three witnesses To this it is replied, the 'acusation' was madseen a letter from an agent of the Home Mission-ary Society, which states that 1,000,000 francs

Court, else a Bishop might be. Court, else a Bishop might be in prison for life under testimony on which an ecclesiastical Court could not degrade him. 4. Contradictory testimony on the court of the court could not degrade him. 4. Contradictory testi-mony. In this the defence signally failed as nothing to disturb the testimony of the witnesses for the presentment was produced, except slight discrepancies in collateral and irrelevant m a gentleman in Louisville, Ky., says:—

'I know the real sentiments of most of our leading men, and I believe a decided step will be taken to amend the Constitution of Kentucky, in ing us as a people, impoverishing us as a state, and poisoning our public and private morals.

Those editors who have continued to forward their papers to Concord, since the publica. stand their papers to Concord, since the publication of the Register cased, will please accept our grateful acknowledgements. As we have a mendment of life.' To this plea of repentance or a true repentance are, habitual public acknowledgements. As we have a mendment of life.' To this plea of repentance or a true repentance are, habitual public onfession of sin and supplication for pardon, the stated participation of the holy communion, and an other papers of the stated participation of the holy communion, and thus appended as notes, but they do not impress this envisible craft, has met with hard rube, but he is a veteran in the profession, and improves

In addition to these general pleas in defence, is one to the allegation of Mrs. Butler, who testifed that she saw the Bishop under the influence of intoxicating liquor. The Bishop's counseller, David R. Ogden, Esq., says, 'Then, when the entire offence charged consists of impurity of heart, drunkenness is, in my

This is a handsome monthly, which as often a

HARPER'S PICTORIAL BIBLE, sple COMMON SCHOOLS IN BELKNAP COUNTY. attractive as ever, has reached its 18th number and is for sale by Lewis & Sampson.

# CORRESPONDENCE FROM NEW YORK.

New York, Feb. 8th, 1845.

these outrages were committed on ladies about 20 and 22 years of age, wives of young clergymeeting was large, composed of the men, one of whom he was on the point of ord

ANNEXATION.—The propensity for annexa-

pungent discourses on the dectrines and precepts of God's word. We think this volume, of 585 pages octavo, would be a most valuable acquisition to every Christian minister. Their study is adapted to warm and improve the heart, and at the asme time to enrich the mind. For sale by Gould, Kendall & Lincoln.

Discourse delivered on the occasion of the Arrivan Golfan, D. D., The afthor of the Rev. Jonatian Golfan, D. D., The afthor of the discourse is the Rev. Ed. mund Turney, pastor of the Baptist Church in Granville. It is published in a neat style of pamphlet, by Robins & Smith, Hartford, Ct., and is for sale by Gould, Kendall & Lincoln. It is well written, but chiefly interesting for the sketch of Dr. Going's life which occupies the greater number of its pages. It will be desired by bundred, was so useful, and whose death is so widely and despity lamented.

SABRATH SCHOOL TEACHER'S MANUAL; or the Important Office, and Necessary Qualifications and Studies of and Necessary Qualifications and Studies of the Teacher. By Research Co., and Reid & Rand. 1842.

The is an excellent little volume—fitted to be useful, at the same time it is presented in the attractive style of the elegant ministures, which breaking dislocated. Several persons burnet them to the ground. Several persons the many parts to fall in one storm, a fire back out in the Tribune Buildings, Nos. 158 and 160 in the tribune and sudies. Several persons burnet the mind to the ground and sudies and several persons burnet them to the ground. Several persons the many parts to fall in the ground. Several persons burnet the mind the proposed and the part of the supplies and several persons and sudies and several per

alceping in the building bare'y escaped, some in their night clothes. The free caught from the stove in the publication office. The streets were so blocked up with snow that it was impossible to get engines on the ground, and when they arrived, the fire had made such headway that they could only save the surrounding buildings, among which was Tammany Hall, which was several times on fire. The sufferers by the fire are Greeley and McElrath, publishers of the Tribune, \$18,000, insured \$10,000; Mr. Graham, publisher and selently of the Swiss ministers, I made a proposition insured \$10,000; Mr. Graham, publisher and selently of the Swiss ministers, I made a proposition of ler of magazines, &c., \$2,000; Janson and Bell, law stationers, \$18,000, insured \$8,000; Ensign and Son, map publishers, \$1200, insured; H. Phelps, tea dealer, \$200; insurance expired two weeks ago; Mr. Bigelow, publisher of the Baptist Memorial, understood to be insured; Eichthal and Bernhard, publishers of 'Deutsche Schnellpost,' suffered heavily, damage not ascertained, insured \$2,000; the several occupants of 5 and 7 Spruce St. were damaged by water.

Greeley and McElrath published the best family daily in the city, and that they are enterprising may be judged from the fact that the morning Tribune of Thursday, the next day after the fire, was served to city subscribers early in the forenoon, the file for the week not being

rses, and the various and splendid equipages of the wealthy. This morning the weathfor a few days, begin to arrive. MALLAH.

Miscellance.

D'Aubigne's History of the Reformal to the Corresponding Secretary of the Marcian Tract Society, will be read with interest by many of our subscribers.

Whe York, Jan. 27, 1845.

My Dear Brother, I have just received a D'Aubigne, of Geneva, in which he authorizes, postmasters, and all who feel interested help in relation to the future publication of his way to you, that in order to obsure the will revise adopt. He will also prepare an approprise the comissions made and see which of them he can face for this new edition. By some slight addiobattacles which have been in the way of the Society, he will consider the will be onlined, we hope with but little, we are indeptituded by the state of the Memorial, will please being the will revise adopt. He will also prepare an approprise the comissions made and see which of them he can face for this new edition. By some slight addiobattacles which have been in the way of the Society, be will essentiable which have been in the way of the Society. It will also prepare an approprise and promptly, and also state how your sequent to the society's publishing the work as it was originally written.

Rev. Wm. A. Hallock, Cor. Sec. of the American Tract Society, dead of Bagton enterprise on its own ground:

In a note to the Society, dated Geneva, Nov.

DR. D'AUBIGNE TO DR. Cox.-The report DR. D'AUBIGNE TO DR. COX.—The report against the American Tract Society by the Committee of a Presbyterian Synod in New York and New Jersey, was doubtless written by Mr. Mc M. Society, has addressed a circumstance of the State of New York and the churches of the churches of the State of New York and the churches of the State of New York and the churches of the State of New York and the churches of the Churche one of this Committee, and we find in the Observer and the Evangelist, a communication from him, giving a translation of the letter lately received by him, as a member of the Committee, from Dr. Morle D'Aubigne, on the subject of the alleged mutilations of his History, by the Society. This has been read and considered by the Committee, and by them ordered for publication in all mittee, and by them ordered for publication in all the religious papers of our country—who are respectfully requested to copy it. Dr. C. says, 'the with an out of the number for Feb. document speaks for itself;' and we think it does. With so much beauty and excellence combined, it will do much beauty and excellence combined. Yet, we perceive that he has seen fit to accompa-Yet, we perceive that he has seen fit to accompany it with notes much longer than the letter, and influence as powerfully for good the churching sense of injustice, which the Committee long career of usefulness and honor which it has already completed. This paper copies entire the letters of Dr. 's Fuller and Wayland, and for each thus appended as notes, but they do not impress thus appended as notes, but they do not impress
us with any new convictions of error or guilt on
the part of the Tract Society, and we are not
therefore disposed to copy them. Indeed, we
think that the letter of D'Aubigne 'speaks for itself.' And we imagine that had we made such.

Ct., has requested to be released from the nasto.

Amself with so much complacency and charity.

If we rightly apprehend the following letter, the Committee are censured for hazarding the inter-

GREVALATION.]

GREVEREND AND VERY DEAR BROTHER,—I duly received your letter Oct. 29, and than and very particularly for the interest which not and very particularly for the interest which not presbyterian Chrish, have shown in favor of my I think, indeed, that it is due to a living author mot to make any change in the works he has published, without his permission; and as to the changes made in my History; I think, as I have already written to America, that a distinction should be made between those which regard my of history. The latter appear to me to be of a much more serious nature.

On the other hand, however, I know, sir, that the members of the Committee of the Tract Society, and the propulse of the Tract Society of the Propulse of the

ety are, as you tell me yourself, good and repectable, and mean no harm. I know very which their intention was to render a work well that their intention was to render a work which they valued, accessible to a greater number of readers.

I long since learned to esteem the labors of the Tract Society, particularly in the new settlitements, and by means of colporteurs, as among these that are most useful to yourgeat country.

How great then, dear brother, was the pain I are most useful to your great country.

How great then, dear brother, was the pain I are most useful to your great country.

How great then, dear brother, was the pain I are covered his dismission from the pastoral charge of the 2d Baptist church in Newports, and the particularly many of that Society. Two of my friends, your fellow in members of the Committee of Publication, have and I have told me, particularly one of them, that Tract Society might be tunded by the discussion that has arisen relative to my History, I cannot tell how much it would afflict mo, to be constantly aim. Two more letters from Dr. Fulcime the innocent came of such a misfortune. I entirely such the property of the particularly and your honorable his series.

Littell's Living Age, No. 40, has been a devertising columns.

the fire, was served to city subscribers early in the forencon, the file for the week not being broken by the total destruction of their establishment. All the mail books, with a single exception, and notes and money in the office at the time, were saved in a salamander eafe.

In the Bloomingdale Bastist Charabatta. ception, and notes and money in the office at the time, were saved in a salamander safe.

In the Bloomingdale Baptist Church, there is a revival of religion. Last Lord's day, fourteen were baptized, and twenty-four received into the church. The interest still continues. In the 16th St. Church, there is an unusual interest. At the last passing conference, held on the 3d report 74 added by baptism; more than half of these to the Bloomingdale Church.

Our streets are filled with snow, and the citizens are enjoying the luxury of fine sleighing. Our city presents an unusually lively scene with its over-loaded omnibus sleighs, some drawn by

BAPTIST MEMORIAL.—The Tribune Buildings, in New York, were consumed by fire on the 5th. in New Action of the Wealthy. Our mails, which have been embargoed a few days, begin to arrive.

MALLAH. following notice.

Eagle contains the following notice of the results of Boston enterprise on its own ground:

Rev. Wm. A. Hallock, Cor. Sec. of the American Tract Society.

In a note to the Society, dated Geneva, Nov. In a note to the Society, dated Geneva, Nov. Il, 1845, Dr. D'Aubigne says:

'I rendef thanks to God that he has permitted me to be a co-laborer with a Society so excellent deigned to crown my humble endeavors, there is thought of aprasding abroad the great I susks and the great things of God amog me he destitutes and the great things of God amog he destitutes and the great things of God amog abroad the great I susks and the great things of God amog and color obscure gentlemen, beseech the Lord, and call on your destitute settlement of the specific control of the Mechanics' Assection in Bowdoin and the superb Gothic church in Hanover street, with thousands of stores and dwellings to be of the increasing thrift and prosperity of our city.

New Jersey, was doubtless written by Mr. Mc
Lane; but as it was subscribed by all the members of the Committee, they are all responsible
for what it contains. Dr. Cox, of Brooklyn, is
will or will not continue to co-operate near society,
will or will not continue to co-operate in a society,
the Committee and we find in the Observaerv- that is pledged by its constitution to appear

think that the letter of D'Aubigne 'speaks for it self.' And we imagine that had we made such a great ado, and produced such a wonderful sensation in the religious community, on account of the injustice done a distinguished author, we should be somewhat chagrined to find that what had occasioned us such vast concern, was regarded by kinself with so much complacency and charity. The Rev, John Blain, of New London, Ct., has requested to be released from the pastor. It is of May next. Bro. Blain says, be does not approve of frequent pastoral removals, still be thinks he has fulfilled his mission as pastor of that church, with whish, we believe, he did not anticipate a permanent connection.

Committee are censured for hazarding the interests of the Society, much more than is the Society for its alterations of the History.

[TRAMSLATION.]

Genera, Dec. 11, 1844.

The functal services were held in the First Baptist Church in Reverly, and a biographical dist tist Church in Beverly, and a biographical dis-course was delivered by the Rev. C. W. Flanders. Father Williams was a member of the Baldwin Place Church, Boston. A more mainly Baldwin

L' Littell's Living Age, No. 40, has been received. Its table of contents will be found in our advertising columns.

The Belfast Journal speaks favorably of a project of establishing a Raircad from Belfast to Quebea. The toute is altered surveyed, and the people of Quebea are ready at any suitable moment to commence the road at the line.

A three story wooden dwelling house, occupied by Wm. Smith, Esq., of Lowell, was totally destroyed by fire, on Wednesday morning, about 1 o'clock, together with all the furniture, the inmates barely escaping with their lives.

The St. Louis Republican says that Governor Edwards has pardoned the shelltinnist. Work, In North Bridgewater, Jan. 29, Mr. Oliver Howard, a line of the story of the The Belfast Journal speaks favorably of a pro-ject of establishing a Railroad from Belfast to Quebec. The toute is already surveyed, and the people of Quebec are ready at any suitable mo-ment to commence the road at the line.

A full cargo of potatoes from France, was men

The Washington papers contain an advertise ment of a runaway slave, a girl between 16 and 17 years old, white, with straight black hair, and 17 years old, watte, wan straight of the country of dark eyes, weighing about 110 or 115 pounds, of good countenance, reads the Bible tolerably well, and has pretty good use with her needle. A re-ward of \$500 is offered for the delivery of the wara or good is othered for the delivery of the girl to Geo. Fichlin, Thompsonville, Culpepper county, Virginia. This reward is to be paid if she is found in any non-slaveholding State, but if she is found in any non-mavenousing class, out in found in Virginia, the reward is to be only \$50; and if in Maryland, \$75.

The poor-houre at Salem, New Jersey, has been destroyed by fire. When the conflagration took place there were not less than one hundred inmates. But what rendered the scene one of unusual excitement and terror, was the fact that several of them were lunalics, and were chained

At East Boston, a new block containing five wooden houses, with brick bases and chimneys, situated on the third section, Porter street, was crushed into a mass of ruins level with the earth,

Application is about to be made to the New Jersey Legislature, for a charter to erect a Magnetic Telegraph across the State, between the cities of Philadelphia and New York. Capital, Hawing, Ulca; Robins & Sci., New York: Benefit, Baptist Publication Society, Philadelphia.

Published by GOULD, KENDALL & LINCOLN, Berrow, Hawing, Ulca; Robins & Sci., New York: Benefit & Having, U

Francis McCully, an American by birth, and a

The Legislature of Indiana, at its last session dissolved the union of no less than twenty-free cou-ples, who had found that the operation of taking each other for better or worse, was much more for the worse than the better.

refused to grant 'the papers.'

Dried Apples, per ib.
Apples, per peck
Lemons, per doz.
Oranges, sweet, per doz.
Pears, Iron, per peck
Grapes, Malaga. Butter, lump, per lb.

firkin.

Cheese, new per lb.

four meal.

Eggs, per doz.

Eggs, per doz.

eggs, per doz.

corned. WOOL American Full Blood Prime Sazony Pieces, washed, per lb.
Smyras, washed.
Rence Ayes.
Rulled Wool, Northers superfine Lambs.
No. 1, Lambs'
No. 3,
No. 3,

HAY. Country Hay ..... Marriages.

In this city, by Rev. Mr. Stow, Mr. Edwin Lane to Miss Jane Wason.

In this city, beb, 6, Mr. Wm. E. French to Miss Sand Augusta Kennison, both of B. Feb. 4, Mr. Theodore Frothingham to Miss Mary Frances, daughter of the late Hon. Frederick Wolcott, of Litestadid, Ct. Mr. Eliha Copiand, Jr. to Miss Elias Sandson. Mr. Robert E. Ghimm to Miss Sarsh T. Perkins.

Ghimm to Miss Sarsh T. Perkins.

Ghimm to Miss Sarsh Aughter of Chester Adams, Edw. of C. Peb. 6, by Rev. L. C. Child Mr. Benjamin F. Backetter, P. Perkins.

Lett. R. C. Peb. 6, by Rev. Wm. C. Child Mr. Benjamin F. Backetter, D. P. Jacob Hayes, of Newmarket, Nat. R. C. Peb. 6, by Rev. J. W. Olmstead, Mr. Liberty Merriam to Mr. Lett. And Douglass, both of C. In Marblehead, P. L. Actinda Douglass, both of C. In Marblehead, P. L. Actinda Douglass, both of C. In Marblehead, P. L. Actinda Douglass, both of C. In Marblehead, P. L. Actinda Douglass, both of C. In Marblehead, P. L. Actinda Douglass, both of C. In Marblehead, P. L. Actinda Douglass, both of C. In Marblehead, P. L. Actinda Douglass, both of C. In Marblehead, P. L. Chester, Mr. Denn, Mr. William Cook to Marblehead, P. L. Chester, Mr. William Cook to Alias Mary Fousland.

J. B. Grafton, N. H., by Rev. S. G. Kinne, of Danbury, Letter of Richard Whittler, East Danbertin, Mr. Cons. W. Parker, C. Kithey, Mar. to Miss Marsh H. Batcheller, C. B. Charletter, Mr. Letter, Mar. Davis business, Mr. Letter, Mr. L

# Summary of News.

Edwards has pardoned the abolitionist, Work, who was sentenced to the penitentiary about three years since, for assisting in the escape of negroes from Marion county. His punishment was fixed

A run cargo of potatoes from France, was men-tioned a few days since, as having been brought over by one of the ships arrived at New York. The papers state that they are 'large and mealy, and sell at 50c. a bushel.'

fast in their cells. Had it not been for the humanity and courage of some of the citizens of manity and courage of some of the citizens or keepers, who, at great peril, rushed into the cells work has become the book of the Baptist denomination of our time must have been horrible in the extreme. One lunatic had been thus chained for twenty years.

situated on the third section, Porter street, was crushed into a mass of roins level with the earth, and using the storm on Tuesday. The houses were not quite finished, and the wind undoubtedly entered through some open windows or doors, and caused the catastrophe.

Rev. R. C. Waterston, in a card published in the Mercantile Journal, acknowledges the receipt of \$100 from an unknown person, to be distributed among the sick and suffering poor.

The Illinois and Wisconsin papers speak of large droves of sheep which are daily arriving at the different points in the West, from the East. The demand for them has been so great in Ohio, that the price has risen nearly 50 per cent. in a Application is about to be made to the New Jersey Legislature, for a charter to erect a Magnetic Telegraph across the State, between the

Twenty intemperate men were committed, in me month, in Albany, N. Y., for abusing their

Littell's Living Age. Price, 194 Cents.

CONTENTS OF No. 40—FEBRUARY, 1845. Francis McCully, an American by birth, and a resident of the town of Paterson, in New Jersey, where he has been engaged in the construction of machinery, has recently made an important simplification in the process of spinning cotton. He has invented an improvement of the machine called a Throatle, which it is said by competent judges is likely to work a great revolution in the cotton manufacturing business. Demonstration.

POPETRY. SCALE.

Poblished by T. H. CARTER & CO., No. 118; Washington

Feb. 13. otton manufacturing business. Shelburne Falls Academy.

THE Spring Term of this Institution will come first Wednesday in March, under the tuit Lyon, A.B. Mr. Lyon gives on iversal satisfact structor in all the branches usually taught in lite. it is in the control of instruction is a pure an entire of instruction is a

A foreigner recently presented himself before a A loreigner recently presented himself before a court in Providence, R. I., to be naturalized. The Judge asked him if he had ever read the tion.

The well-selected Philosophical, Chemical and Astron apparatus (purchased originally at a cost of \$600) has reben put in good order by Mr. Chamberlain, its manufa and a considerable addition made 10 it, all of which it. Constitution. Upon the foreigner answering in the negative, the Judge advised him to read the ion before he swore to support it, and

# The Markets.

FANEUIL HALL MARKET.-Retail Price Marrow Squash, per lb., vac.
Potatocs, per pock...
Parley, per half pock,
Lettuce, per head.
Beans, dried, per pock.
Onlons, per bunch.
Cabbago, per head.
Turnips, per pock.
Bects, per doz...

PUBLISHED BY SAXTON & KELT, Niels Klinie, B. Woodbury. Eight Church. Edited by B. Niels Klinie Jones under the Gronney being a Morray and of the Woodbury. Eight was a Marrative of this woodbrild descent to the Subternation Land; and an account of the Suprement. By Louis Hobburg the Finnet from the Danish, by John Glerow, with a sketch of the authorized the Lands of the Suprement. By Louis Hobburg Translated life. 1 vol. 1804. By Louis Hobburg about treatiseon the results and uses of Machiner, etc. including a variety of use for pacifical rules and tables, etc. By Thomas Chilton and Paxton Thompson, practical mechanics. Jones of the Angels; a poem. p. 401. 3200.

The Engineer's Text Book, and teneral Machanic's Guide; being a shat treatiseon the results and time of Machinery, etc. The Control of the Co

NATH. LAMSON, Sec.

Catalogue of Books

C. NEWTON, M. D., PHYSICIAN, NO. 3 BRIMMER PLACE, BOSTON, RESPECTFULLY tender professional services to his prepared by himself, art perfectly safe, and are tendered according to the tender, and according to the tendered services to his prepared by himself, art perfectly safe, and are tendered according to the tendered nature and the tendered tendered to the tendered services. The act untages of a good infirmation of section. The act untages of a good infirmation and the services are the services t Notice.

THE business of Booknelling and Problehing, conducted by the subscriber during the past 1844-5, under the title of saxwar, Pasca & Co., will be carried on hereafter by them under the firm of Saxyon & K sax.

FRANCIS S. BAATON, Boston, Feb. 1, 1844. Massachusetts Register.—1845. JAMES ORING, 122 Washington Street, his just published the Massachusetts Register and United Section 1955, containing the State Lagislature. City Officer Section, 1955, containing the State Lagislature. City Officer Section, 1955, containing the State Lagislature. City Officer Section, 1955, containing the State Lagislature. City Officer Earlie, 2 and containing the State Lagislature. Hillitia raviesd by Gen. Charge, Lag. Section, 1955, containing the State Containin

# The National Protestant.

E DITED by Rev. C. SPARRY. | a year, or 10 of Color No. 122 Nassau St., N.Y., L. Coloy's But the Shockstors of Saxion & Kelt, 133 Washington 10.
10.
11 Prescott, Mrs. Naomi H., wife of Horace Huat, 25.
12 Blessed are the dead that die in the Lord.
13 Boscawen, N. H., Ruth C. daughter of Capt. Hiram
14 Simpson, 8. In Newbory, N. H., Mr. Aaron Pingrey, a deaf and dumb man, 70. He fell from his chair while aitting at la Salishure N. dumb man, 70. He fell from his chair while aitting at supper, and died intantly.

Is Salisbury, N. H., Myr. Mary T., wife of Dr. John Salisbury, N. H., Myr. Mary T., wife of Dr. John Baker, 43. Second of the day aroses as well as usual, gave some directions for the day aroses as well as usual, gave some directions for the day aroses as well as usual, gave some directions for the day aroses as well as usual, gave some directions of the day arose and for the day arose arose and for the day arose and for the day arose arose

# The Baptist Library.

It is our object. OBJECT.

It for restore of sworks, of great value, to a place among of the labors of American and European authors who are yet in fall the field.

2. To collect and embody that portion of our literature which exists in a desched form.

3. To bring together a COMPLETE RAPPET LIPER. OBJECT. ing together a COMPLETE BAPTIST LIBRARY,

PLAN.

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ful usage. Fostage the same as on other pariodicals.

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OFFER for sale, at wholesale or retail, a great variety of the most approved brands of Ohio, Genesce and Southern Flour,

POR PAMILY USE,

### PROSPECTUS OF THE Mothers' Journal and Family Visitant, VOLUME X.

will contain sixteen octave pages—as many as abect.

The work will be nearly executed, and adorned with such embeds and the second of the seco tny not only of the consideration of mothers, but of fathers illawise.

I am deeply impressed with the right bound, moral, Christian and political principles is promulgates; and Lasure you that you will do society a good service by continuing to apread and sent sentiments. The interest of the property of the first of every month, at obstace part annual, psychological who life subscription is mode.

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RELATIVE COST.

TABULER VIEW.

terms as from us. Agents wanted for every part of the Union, to whom liberal torms will be given.

If Jan. 20.

FLOUR-FLOUR-FLOUR. S. G. BOWDLEAR & CO. NO. 17 LONG WHARP, BOSTON,

suitable for Families' and Bakers' use, at the lowest market prices. Purchasers of Flour from the country are invited to call. Geness of various brands.

Half barrels best Geness, core of the period by the period of the period by the period barrels, balves, eighths, and begg.

POR BAKERS' UNB.

Chaptt.

Edited by Mrs. Eliza C. Allen. THE Tenth Volume of the building of the with January, 1946.

Each number will contain sixteen octars pages—as many as greated and the sixteen octars pages—as many as a sixteen octars of the sixteen octars o

in the sixth print subscribers, with first delibers, with the editors in the sixth confidence of the section of the section of the section of the Post Offices. Department, by the Post Offices of the Section of the Post Offices the names of subscriber settlements as subscribed to forward the names of subscribe sections, when the printed section of the section of th to possage, it is a lexist containing to make the collected or the metric manner of the work, show per large to the fellicotte or basiness must be the work, show the same to the fellicotte of the work, show to the collected of the fellicotte of the collected of the fellicotte of the collected of the fellicotte of the

Engine Wanted to obtain subscriptions. Terms, 8000 per year.

1y. Jan. 30.

Advertisements.

JOHN L. DAGO.

JOHN L. DAGO.

Of Virginia,

WILLIAM T. BRANYEN,

R. B. C. HOWELL.

SAKUER W. L. THO.

SAKUER W. L. THO.

Of Count Ostolina,

Of Chic.

EDITED by Lavi L. Hill, and published at W. County, New York.

Having now before us the cheapest copies in market of the works of which the Baptist Library is a reprint, we shall proficed to detail their cost in both forms.

Floars read the annexed statement.

### The Samily Circle.

### A Tribute of Filial Affection.

[The following elected of the late Mrs. Many Upman, rife of Des. J. Upham, of Salem, who died of spoplexy, ian. 15th, was prepared by a son of the deceased, and ad-ressed to his two brothers, who are laboring as mission-ries among the Cherokers. It will be read with interest,

MY DEAR BROTHERS,-You have, already, sen spprised of the sudden death of our beloved mother. I take this method of presenting an obituary sketch of her, which, I trust, may not be uninteresting to the religious public. I can thus be somewhat more familiar and free than might otherwise seem It is about 40 years since mother became

the subject of that moral change, the effects

of which were so conspicuous till the day of her death. You, doubtless, as well as myself, have listened, with thrilling interest, to her own simple narrative, detailing God's dealings with her soul while under conviction of sin. It was not until after weeks of most intense mental anguish, during which er tears were her meat day and night, and her spirit was driven to the very verge of utter despair, that she found peace in Jesus. She had resorted to her bed-room, and was just in the act of throwing herself upon her bed, with the intention, as she thought, of there lying to weep out life itself, suddenly, she heard a groun, at the same time recognizing the voice of a brother. She immediately rushed into the kitchen, whence the voice proceeded, exclaiming, 'What's the matter ?' 'Benjamin has found himself to be a sinner against God,' was her mother's reply. This brother, it seems, had just returned from his business, so burdened with a sudden consciousness of his condition as a sinner, that he could not work. 'O Benjamin, Benjamin!' she exclaimed, ' seek the Saviour,'-at the same moment, clasping him in her arms, she bore him into the a joining room, and there kneeling beside him, oured out her soul to God in agony in his behalf. Her own case was forgotten. seemed to her that the Saviour was, at that very moment, passing by, and she pleaded as earnestly as a condemned culprit ever pleaded for life. But while thus interceding for her brother, the Saviour was revealed to her own soul, with a glory that attracted her every affection, and rivetted them upon him with a force which no earthly power could separate. He became to her, at once, and continued ever to be, 'the chief amor ten thousands,—the one altogether lovely, Her prayer for her brother was heard.

ther had been sprinkled in infancy, and educated as a Pedo-baptist, and at the time of her conversion, was a leader of one of the parts in the choir of the Old South Church. then under the pastoral care of Dr. Hopkins : but the elevated spirituality, and warm Christian love, which, at that time, characterized the little despised Baptist church, then in its infancy, and under the charge of that mor eminent of pastors,-the late Dr. Bolles,-at once attracted her heart toward it, and she was subsequently baptized, and received into its fellowship. From her conversion to her death, her path was 'the path of the just, that shineth brighter and brighter till the perfect day." Our mother's piety, though ever equable

and calm, was ardent and devotional. Its seat was the heart. Here it dwelt, as on a throne, swaying the affections, and control ling the life. She loved the Christian brothod with a pure heart fervently,' but she loved the Lord Jesus Christ above every earthly object. If to adore the Saviour be dolatry, then was she pre-eminently an idolater. Toward him, from first to last, her affections gushed forth, perpetually, limited only by her power to love. His very name was to her as ointment poured forth. He was her hope, her strength, her joy, her all. No one, that knew her, could doubt the exstence within her of a new spiritual life, inendent in its nature, and indestructible. At first, and for many years, she was not free from distressing doubts as to her acceptance with God, but, about fourteen years tions of the Saviour's glory were made to her, during a painful and perilous sickness, attended with uch an influence on her spiritual affections

Her underlating habits of prayer are associ-ated with the earliest recollections of my childhood. Nothing was allowed to inter-Mother's piety was unobtrusive and humble. It was at the farthest possible remove than the colonies themselves. Slavery thus get a footing in the country, and was found existing that repelled. There door for holy, heavenly communions. Circumstances, a few years ago, rendered it proper for me, for a time, to participate in her devotions, and I must say, my heart was never so affected by the voice of prayer; there was in it so much of reverence and the proper for me was in it so much of reverence and the contrary, while she held close intercourse with Heaven, and walked familiarly in the contract of the recourse with Heaven, and walked familiarly more contractive and humble duction, the mother country is to be blamed, more than the colonies themselves. Slavery thus got a flooting in the country, and was found existing when the evolution severed the United States it was, up to the time of the adoption of the states, it was, up to the time of the adoption of the states, it was, up to the time of the adoption of the states, it was, up to the time of the adoption of the states, it was, up to the time of the adoption of the states, it was, up to the time of the adoption of the states, it was, up to the time of the adoption of the states, it was, up to the time of the adoption of the states, it was, up to the time of the adoption of the states, it was, up to the time of the adoption of the states, it was, up to the time of the adoption of the states, it was, up to the time of the adoption of the states, it was, up to the time of the adoption of the states, it was, up to the time of the adoption of the states, it was, up to the time of the adoption of the states, it was, up to the time of the adoption of the states, it was, up to the time of the recomity, when the colonies themselves. Slavery thus closting that repove than the colonies themselves. Slavery thus country and was found in the country, and was found in the country, and was found in the colonies themselves. Slavery the soult and the colonies themselves and wa deep solemnity, that the awe of God seemed to rest upon my spirit, and I felt that I was in the immediate presence of Deity. The meeting of mothers she ever attended, and delighted to mingle her petitions with those of her sisters; and nothing of an ordinary ald keep her away, until at a later period her attendance became impracticable. On the Sabbath, it was her invariable custom to retire to her closet, immediately on her return from the morning service, to invoke the divine blessing on the truths which had been already preached, and on those which might be during the second service. She was wont, also, for many years, service. She was wont, also, for many years, to spend a season, each day, usually near the middle of the afternoon, in offering special prayer for the extension of the Redeemer's kingdom throughout the world.

Nor were her prayers mere form. They were prevalent with God. I will illustrate, though I shall be compelled to speak of myself. The facts may encourage praying mothers. In the midst of the great revival.

among the temptations and moral dangers of a college life,—a boy of sixteen, with a heart Dying so in her full atrength; as in the still at variance with God, and in love with sin. Our dear mother's feelings become in-tense, though I, thoughtless wretch, knew corpse looked as if a calm, and sweet, and nothing of the pangs of which I was the oc- refreshing slumber had deepened to the sleep casion. She retired to her chamber, after the vessel had sailed, and there prostrating herself before God, pleaded, with indescribable agony of soul, for my conversion, entersolemn covenant with God, that, if literalness in the words,he would only convert me, she would withdraw all claim to me, and I should be his forever, to go, should be so direct, without murmur, or a word on her part, to the utter most ends of the earth. In a few weeks the word went back to her, that her son ' who was dead was alive again -that the lost was found.' Several years after, being ignorant of her prayer and covenant in relation to me. I asked her one day how she would like to have me go out as a missionary. Her reply was, that she had nothing to say in the

case; she had given me to the Lord; if he

called me I must go. She subsequently in formed me of the above fact.

During my collegiate course, though I kept up the forms, the spirit of religion was to a great extent lost. At my annual returns to the family circle, the anxious eye of a mother discovered, but too truly, that her son brought home with him few of the healthful influences of piety. At length, after my graduation, and I had settled at F., Maine, as principal of the Academy, nother became so deeply impressed with my coldness and inactivity as a Christian, that she set apart seasons for special prayer in my behalf,-entreating that when I returned again, I might return a different person. I, of course, knew nothing of all this; but those prayers were heard in heaven. God took me in hand. My hope was shaken to its foundation. I was driven to despair. The pains of hell gat hold upon me. For months I groped in impenetrable darkness. I envied the brutes around me. With unutterable joy would I have exchanged existence with then The horrors of the damned were in my soul My heart rose up in rage against the Almighty. Had my arm been strong enough for the grapple, I could have dragged Him from his throne. I trembled at my depravity; and bowed before Him whose terrors were drinking up my spirits, begging that I might not be left to blaspheme his name. Body, and soul, by their mutual reactions were broken, and shattered. I returned home a skeleton, the wreck of myself, soon, as I fully believed, to go to a mad-house, or to hell. But this fiery process was commenced in mercy,—its completion was love. The result was a revolution of my religious character. The gospel of Jesus was seen as it never had been seen, by me, before. A fulness, a freeness, a glorious adaptedness, preciousness above all price, were discovered n it, to which I had ever been a stranger. I longed to proclaim it. It seemed as I could not but get the heart, could I but catch the ear. You, my brothers, as well as others of our family, were some, of the fruits of the labors consequent on this change in my feelings. Sometime afterward, being alone with her, she said to me with tears in her eyes, and with a joyous countenance James, I feel that I owe it to God to tel

which the above was the evident answer. Mother's picty was of a stamp which mad her love the conference-room and the sanctuary. I have never yet seen the individual in whom there seemed to be so strong, so tenacious an attachment to the house of God. or to the place of social prayer. The communion of saints was one of her holiest and most satisfying delights. Her seat was never vacant, unless there was an absolute impos sibility of her attendance. There seemed to be a spiritual appetite craving its appropriate food. The task of forcing her, all day, from her natural food, would have been far easier than that of detaining her, unnecessarily, from her accustomed meetings. How often have I, in past years, when I lived at home, heard her exclaim, as she returned from the Tuesday evening lecture, or the fore the American people. church meeting of Friday, with her countenance expressive of fullest satisfaction, 'O, we have had a feast of fat things, wine on the

you how I think he has answered my

of 1831, in Salem, I was torn away from its and power never before known, that glorious hallowed and saving influences, and thrown declaration,- He ever liveth to make inter-

It was the very image of repose. As I looked on her for the first time, already in her coffin, I could not help exclaiming, and feeling as though there was a striking

'She sleeps in Jesus, and is blest,-

Yes! our mother sleepeth, and only sleepeth. That Jesus who was her hope, her joy, her all, here, will, by-and-by, awaken her out of sleep, to arise invigorated with immor tal vigor. May our whole family yet be omed by her to the skies, and constitute with her an unbroken family.

Your affectionate and sympathizing broth-

Millbury, Jan. 1845.

### Moralist and Miscellanist.

### For the Christian Reflector. Lines written on leaving Europe.

I'm pining for the birds and flowers
Around my native home;
I'm pining for the wild-wood bowers
Through which I loved to roam;

Through which I loved to roam And for the gentle summer breeze That brought the earnest words I fancied in the hum of bees, And silver song of birds.

I'm pining for the old green hill That rises high and grand,-The soil my father used to till
With rough but honest hand;
And for a dear, a hallowed spot,
Beyond the rolling wave,
My spirit nover hath forgot,—
I'm pining for his grave!

I'm pining for my mother's smile, And for her geatle voice,— The little ones, whose sportiev wile Oft made my heart rejoice; A sister's welcome, warm and true, A brother's greeting had, And all the dear old friends I knew When in my native hand.

When in my native hand. I've gazed on Scotia's heathered hills In purple bloom arrayed,— Her lakes of blue, her silver rills, Her bard hath lovelier made I've traversed Erin's emerald isle So beautiful, so fair .-The contrast of her wo the while My spirit ill could ber

I've gazed on England's pomp and power, Her cities known to firme, Where palace proud and lofly tower Bear high and royal name; And on that land of many lays, The sunny land of France, nts in the barvest days Where peasants in the harvest Upon the red grapes dance.

But O, not Scotia, fresh and fair, Not Erin, fairer still, Nor England, with her riches rare, Nor France, with vine-clad hill Have aught so lovely and so grand, So beautiful and wild,
As thou, my own, my native land,—
Thou! nature's fairest child!

O, let me cross the swelling main, And fondly gaze on thee, Where nobler, purer virtues reign, And men in wind are free; Where honest worth no haughty son Of rank can trample down, Nor thousands toil in want, that one

or thousands to A. M. C. EDMOND.

A. M. C. EDMOND.

## To the People of the United States.

prayers;' on which she informed me of the ial prayers she had offered for me, of The Address sent out by the great Conention in Faneuil Hall, though a secular were it not for its length, we should be disposed to publish it entire. The second division of the address presents the question in its slavery aspects. And a part of this, with the conclusion of the document, we are so anxious that every man in the Union should read, that we exclude variety for its admission. This part begins as follows :

II. "Annexation is calculated and designed, by the open declaration of its friends, to uplied the interests of slavery, extend its influence, and se-

cure its permanent duration."

The frankness of this avowal supersedes the necessity of any attempt to strip off disguises, or to bring hidden and concealed motives, into the light. There is no disguise, the motives are all confessed. They are boildy avowed to the country and the world; and the question is therefore open, visible, naked, and in its true charactor, be-

[Here follows a brief statement of the orisuch an influence on her spiritual affections generally, that, ever after, she felt it would be sinful to doubt her Saviour's love toward her; and from that period,

'She read her title clear To mansions in the shiese

Her faith, fastening itself directly on the sinner's Saviour, with a simple but firm trust, became the moveless basis of a hope which never wavered.

Mother's piety was eminently prayerful. Her undeviating habits of prayer are associated with the earliest recollections of my childhood. Nothing was allowed to interpret them, save unbending necessity. At

But on the contrary, while she held close intercourse with Heaven, and walked familiarly with God, as did Enoch, she was as retiring and humble as she was devout and spiritual. In the foregoing, my dear brothers, It know you will recognize some of the more prominent features of our mother's religious character. Of her character in other respects I need not speak; it might not be of particular interest to others, and you, and I, and all of us who are now motherless, have, in our hearts, the daguerreotype-image of what she was as a mother, indelible as our being. But she is gone,—gone forever, and left us, even without a final farewell, or a dying prayer in our behalf, to plod through our remaining pilgrimage, weakened and lonely. The sad intelligence of her departure came not with its full force upon my heart, till, having retired to my chamber, the consciousness swept suddenly through my soul, if the lost my mother's prayers. Then it was, that, groaning in spirit, I felt like shouting on the proposed government to called upon to abolish such servitude, they were not ealied upon to abolish such servitude, they were not ealied upon to abolish such servitude, they were not ealied upon to abolish such servitude, they were not ealied upon to abolish such servitude, they were not ealied upon to abolish such servitude, they were not ealied upon to abolish such servitude, they were not ealied upon to abolish such servitude, they were not ealied upon to abolish such servitude, they were not ealied upon to abolish such servitude, they were not ealied upon to abolish such servitude, they were not ealied upon to abolish such servitude, they were not ealied upon to abolish such servitude, the were not ealied upon to abolish such servitude, the were not ealied upon to abolish such servitude, the were not ealied upon to abolish such servitude, the were not ealied upon to abolish such servitude, the were not ealied upon to abolish such servitude, the were not ealied upon to abolish such servitude, the were not ealied upon to a

whose windom, printer, and purionic caretions are seen among the nations of the search.

Some allet the Anglorion of the Constitution, it is assessed to be a search of the constitution of the search of the constitution of the search of the

blessing which we have received, to mainlest the sincerity of our professions, and to give a substan-tial proof of our gratitude.

And whereas, the condition of those persons who

have heretofore been denominated negro and mu latto slaves, has been attended with circumstances latto slaves, has been attended with circumstances, which not only deprived them of the common blessing they were by nature entitled to, but has cast them into the deepest afflictions, by an unnatural separation and sale of husband and wife from each other, and from their children; an injury, the greatness of which can only be conceived by supposing that we were in the same unhappy case. In justice, therefore, to persons so unhapply crewing the same unhappy case. In justice, therefore, to persons so unhapply crewing the same than the same unhappy case. In justice, therefore, to persons so unhapply crewing the same to prove the same to be same unhappy case. In justice, therefore, to persons so unhapply crewing the same to prove the same unhappy case. In justice, therefore, to persons so unhapply case. In justice, therefore, to persons so unhappy case. In justice, therefore, to persons so unhappy case. In justice, therefore, to persons so unhappy case. In justice, therefore, the same unhappy case. In justice, therefore, to persons so unhappy case. In justice, therefore, the same unhappy case. In justice, therefore, the

no child hereafter born, shall be a slave," &c.

The slave trade was admitted to be an enormous offence against religion and humanity, and power was given to the new Government to abolish it; and when the appointed time arrived, they did abolish it, with the general concurrence of all. It is manifest, then, that neither any specific provision of the constitution, nor any thing to be gathered from its general intent, nor any sentiment or opinion in the minds of those who framed it, and who were among the greatest men of the country at the time, can warrant the belief that more was expected of the constitution, and the Government to be established under it, than the prevention of the furincer importation of slaves from Africa, leaving the states where it already existed, to deal with it as an affair of their own; and it is equally manifest, that the hopes of the wise and the good, the most ardent wishes of the most influential and patriotic men in the country, tooked not to the further increase and extension of slavery, but to its gradual abolition; and the highest intellects of the country were exercised in the contemplation of means by which that abolition might be best effected.

The desired was admitted to be an enormous office a given by the states where it already existed, to deal with it as an affair of their own; and it is equally manifest, that the hopes of the most influential and patriotic men in the country preceding the states where it already existed, to the further increase and extension of slavery, but to its gradual abolition; and the highest intellects of the country were exercised in the contemplation of means by which that abolition might be best effected.

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the contemplation of means by which that abolition in the contemplation of means by which that abolition in the contemplation of means by which that abolition in the contemplation of means by which that abolition in the contemplation of means by which that abolition in the contemplation of the contempl

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By far the best English Dictionary—indeed the only one
which appeal can now be made as an authority—is We
sier \*; an American publication, republished in London,
two quarto volumes.

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provement on Johnson's Dictionary, as the latter was on the
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Rev. W. C. Fowler, Edward Turner, Professors in Middlebury College.

A most valuable work, and eminently deserving of public patronage.

Bishop of Prot. Epis. Chu ch. W. Y.

A very valuable addition our restoogneying, and deserves the patronage of the Anon to our restoogneying, and deserves the patronage of the Anon to churering the Cambridge.

I agree with Mr. Justice Story in the sentiments he has experienced; and am entireful that in attempt to reduce into a system the doubtful ordering of the namenage, and to diminish the number of its anomalies, would meet with the approbation of the purpose of the survey of the sentiments of the property of the sentiments of the property of the sentiments of the survey of the sentiments of the sen

task than Dr. Webster.

Chief Judge of the Circuit Court of the United States in the District of Columbia.

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Stupendous Engine of Trade and Fashion! ould suspend its operations—the steam let off—the coppers and—builers scraped—and every thing brought to a close by

APRIL 1st, 1845,

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May 18.